
ശ്രേയസ്

Jnanappaana

ജ്ഞാനപ്പാന



VISWANATH KURUP

JNANAPPAANA
ജ്ഞാനപ്പാന



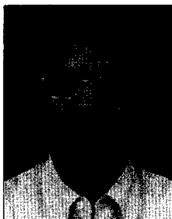
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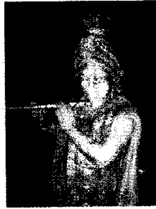
By
Viswanath Kurup

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Dr. Viswanath Kurup, Professor, Emeritus, Medical College of Wisconsin, is retired professor of Pediatrics, Medicine and Pathology was engaged in teaching and research in allergy and Immunology. He is a keen student of Vedanta.



Contents

ANUGRAHA SANDESAM

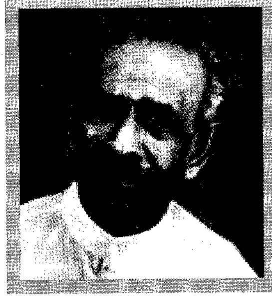


Swami Sunildas
Chairman,
Sneham Charitable Trust, Muthalamada

The purple coloured Lord Krishna, who emanate the nectar of **love** through his flute formed a lake of wisdom in Poonthanam Namboodiri and gushed out as a stream of poem called Jnanappaana.

Sri. Viswanath Kurup is blessed by Lord Krishna to translate the divine song to English language.

I wish this music transform every reader to Enlightenment so that they may love and serve the whole creations of the Lord.



Padmanabhadasan
Uthratamthirunal
Marthandavarma Maharaja
Pattam Palace, Thiruvananthapuram

The entire philosophy of life can be read from a small book of divine song called Jnanappaana written by poonthanam Namboodiri in local language of Kerala - Malayalam. This divine song reveals the purpose of the marvels of creation and guide us to fulfill the purpose of life.

Dr. Viswanatha Kurup, a professor in USA is blessed to be the translator of this work to English. I have great pleasure to congratulate him and I pray for the blessing of Lord Krishna available to all the readers of this work.

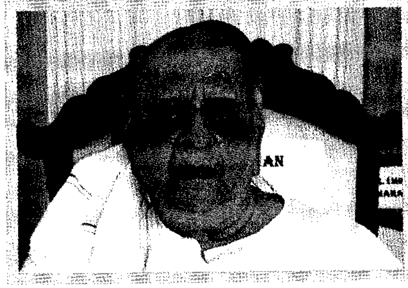


Aswathithirunal
Gauri Lakshmibhai Thampuratti
Kawdiyar Palace, Thiruvananthapuram

One disheartening experience in life directed Poonthanam Namboodiri totally to his spiritual awareness. He embodied his spirit as Lord Krishna and wrote a divine song in the simplest words and style possible in Malayalam,, the local language of Kerala. We recognise Janappaana as a complete philosophy for humans to follow. This was unknown in other languages.

It is surprising to note that Dr. Viswanath Kurup, a professor in USA, has translated this work to English.

I offer my congratulation and prayer in the name of Lord Krishna



Sri T. N. Seshan
169, St.Mary's Road, Adayar, Chennai.

Bhagawatha and Narayaneeyam are scholarly works on life and message of SriKrishna Avatar. Those works are beyond the reach of the common man.

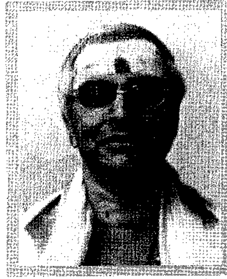
Poonthanam Namboodiri was blessed to give the essence of all doctrines required for an individual to fulfill one's life towards enlightenment. This was written in a simple terse style in Malayalam language. Any ordinary man can understand the meaning without the help of an interpreter.

Dr Viswanath Kurup Professor Emeritus, Medical college of Wisconsin, is retired professor of Paediatrics, Medicine and Pathology, was engaged in teaching and research in Allergy & Immunology. He is a keen student of Vedanta. He has already translated Harinama keerthanam of Ezhuthachan into English language.

It is a great blessing that he has heroically undertaken the translation of Jnanappaana into English language which will serve English speaking people to understand the essence of spiritual science in the simplest form.

I pray for the blessing of Guruvayurappan on the readers for their enlightenment through this work.





Tantric Brihaspathy, Aacharya Ratnam

Dr. P. C. Dinesan Namboodiripad

Tantri, Guruvayoor Sri Krishna Temple.Kerala.

Puzhakkara Chenas Mana, Sreekrishna Gardens,

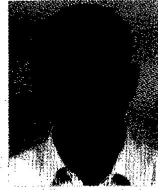
Kolazhy, Thrissur - 680 010

Phone: +91 9447055228.

The simplest form of revelation of the doctrines of human evolution is contained in a poem by Poonthanam Namboodiri,a great devotee of lord Srikrishna of Guruvayoorappan temple, Kerala.

Mr Viswanatha Kurup PhD, has done a great service to humanity by translating this great work to English language.

I wish every reader be inspired towards Enlightenment.



FOREWORD

Dr. P.Raman

Jnanappaana is a divine lyrical composition by Poonthanam Namboodiri, a great devotee of Lord Krishna. Lord Krishna is worshiped in one of the most renowned temples of the world, Sree Guruvayurappan Temple situated in Kerala, in the southern part of India. The song is written in the simplest possible common language which can be understood by one and all without the help of further interpretation. This great little book of song contains all branches of philosophy and religious doctrines so far revealed. Chanting the song itself leads to peaceful mind and spiritual satisfaction. The fog of delusion melts away in the sky of the heart and the dark cloud of ego is shattered on chanting this melodious divine song.

The paths of action, knowledge and devotion are highlighted in these verses and are further emphasized as ways of harmonious attainment of self realization. On singing or hearing this song of supreme wisdom, one will be well informed of the true nature of enlightenment. The individual consciousness is represented by the devotee, while the cosmic consciousness is represented by Lord Krishna. When the individual consciousness gets merged with the cosmic consciousness, we recognize the truth that we are the Seer. The Seer is the everlasting, eternal, ever

free embodiment of knowledge, bliss and freedom. The Seer is unaffected by the scenes. The scenes are the innumerable creations which appear and disappear and, hence, are transient in nature. We are the Seers, and when we recognize this fact, we are free to enjoy the marvels of creation. The poet Poonthanam Namboodiri towards the end of his life reached this state and proved the validity of his divine song.

Dr. Viswanath Kurup, currently living in the USA and a specialist in Allergy and Immunology, has heroically attempted the English translation. The intrinsic aspect of the sound is divine light, and when our mind is dissolved in that intrinsic light, we recognize that we are the Seer from which all emerge and into which all merge. Lord Guruvayoorappan is represented here as the one and only Seer. Dr. Viswanath Kurup is well known for his translation of *Ezhuthachan's Harinamakirtanam* into English. Now the translation of the lyrics and commentaries on *Jnanappaana* are both attempted in English. An elaborate introduction highlighting the devotional tradition in chronological order is presented. I have been given the opportunity to go through the English translation of *Jnanappaana*. I am greatly impressed by the appropriate terminologies used by Dr. Kurup to express the correct meaning. The language is clear and simple and to the point. The author is a Professor Emeritus at the Medical College of Wisconsin, who has authored several academic and scientific books and research publications.

My prayer is that this great little book may reach the hands of those who long for liberation from the waves of miseries of life and aspire to break the chain of repeated births and deaths.

PREFACE

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower to be born blush unseen,
And waste its sweetness on the desert air.

In these lines from Thomas Gray's (1716-1771) "Elegy Written in a Country Churchyard", the poet mourns the loss of, not great and famous men, but the common man whose "sweetness" has gone uncelebrated. Gray's words aptly describe many unknown authors of the Indian Renaissance Period whose compositions, written in Malayalam, conveyed great values, creativity and ardent convictions in addition to astounding poetic fervor. The magnificient principles brought out by these poet-philosophers have not been duly recognized or appreciated. Today, as in many other ancient societies that have experienced the overwhelming veiling power of the English language that has been forced on them, directly or indirectly, Malayalam also is facing similar strangulation. The new generation, by and large, is being deprived of exposure to its mother tongue and its literature. In our hurry for modernization for making a livelihood, our real values and cultural gems are being traded away for more ephemeral treasures. The new generation of Malayalees scattered all over the world need a new medium that will give them a glimpse back into the culture and philosophy of the forefathers of their motherland.

A few years ago I attempted to translate Ezhuthachan's *Harinamakirtanam* into the English language. In spite of the obstacles, the task was completed in due course. Several of my friends and the readers of *Harinamakirtanam* ("Ode to Hari," published by Sri Ramakrishnashram, Kayamkulam, Kerala) suggested that I translate Poonthanam's *Jnanappaana*.

I took up the project, but all my attempts were interrupted and I was convinced that I did not have the ability to convey in English the ideas and principles brought out by the poet Poonthanam. As a result of the persuasion by several friends and well wishers, however, I decided to work on it. In the present translation I focused on conveying the literal meaning as much as possible. For the commentary I concentrated on the relevant information from several texts including the *Bhagavatha*, the *Bhagavat Gita* and a few others. The study of the *Bhagavata* convinced me that the great poet Poonthanam, in fact, had condensed the whole *Bhagavatham* consisting of 18,000 verses to 183 verses in his *Jnanappana*.

I am convinced that this translation is not complete at all, but I hope that this may attract more aspirants to learn this great piece of work by the great devotee of Guruvayurappan. I earnestly hope that this attempt may not only provide an impetus to study and understand *Jnanappaana*, but also that it may lead others to study many other similar scriptures with outstanding messages and importance.

The important suggestions and encouragement from Dr. P. Raman, Swami Sunil Das and Swami Kaivalyananda are of special mention in bringing out this translation. I have my heartfelt thanks to Linda Gabby, a close friend of mine, who undertook the task of editing and providing valid suggestions in spite of her bussy schedule. Without her help probably this would not have seen the light at all. I thank my late Mother Smy K. Kunjulakshmy Amma, who took considerable efforts to teach me *Jnanappaana* during my childhood, which led me to write the present commentary and translation. My sincere appreciations to my wife Indirabai Amma for rendering all help needed in accomplishing the present translation.

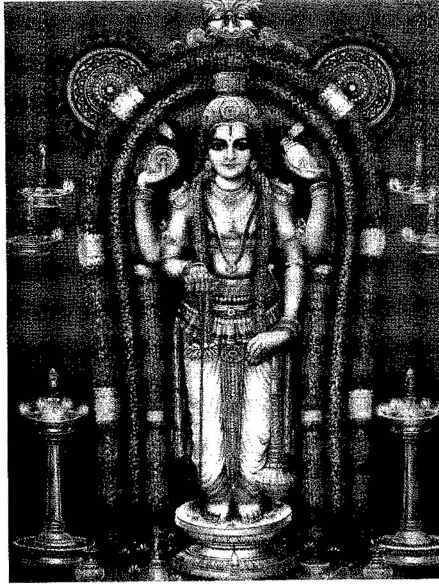
Due to space restriction it is virtually not possible to mention each and every individual who sincerely helped me with this translation. However, I have to at least mention a few of the names for my indebtedness in accomplishing this task. The encouragements I received from revered Uthradamthirunal Marthandavarma Maharaja, T.N. Seshan, Aswathythirunal Gauri Lakshmibhai Thampuratty and Tanthric Brihaspathy Dinesan Namboodiripad are respectfully acknowledged. The difficult task of editing the whole book, particularly the Devanagari and Malayalam sections was graciously carried out by Sri. Raman Bhattathiripad who deserves my most sincere thanks. In addition a number of individuals consistently worked behind the scene deserve my salutations.

I submit this translation of *Jnanappaana* at the feet of Sri Guruvayurappan, Sri Ramakrishna and Mata Amritanandamayi for their continued blessing in my spiritual journey. Included in the dedications are Narayaneeyam, Ramakrishna and Amritanandamayi *Sthuthis* (hymns) in their original form and in English. All the greatness of the work is that of the great poet Poonthanam, but the deficiencies and mistakes that remain in this commentary are solely mine. What I learned from my father late Sri. Parameswaran Nair, my mother and innumerable teachers during these years I now submit to the readers.

DEDICATION

TO GURUVAYURAPPAN

Narayaneeyam of Melpathur



Sandranandavabodhatmakam Anupamitam
Kaladeshavadibhyam
Nirmuktam Nityamuktam Nigama-sata-sahasrena
Nirbhasyamanam.
Aspastam Drsta-matre Punarurupurusarthatmakam
Brahma Tattwam
Tat-tavad-bhati Sakshad-Gurupavanapure Hanta Bhagyam
Jananam...

1

O Guruvayurappan, the all pervading consciousness condensed,
The ultimate pure existence, consciousness and bliss absolute.
Thou appear first to us only as a mere image in solid rock.
You are the crest of all human endurances known and yet
to be revealed.

Eternally free, you are beyond all thoughts and surpass all
imagination.
You are the incomparable One beyond limitations of time and
space.
You are nothing but Brahman alone. The Vedas seek and reveal
How fortunate are we, Krishna, to enjoy your divine splendor
At your esteemed abode in the most adorable temple ofGuruvayur.

Agre Pasyami Tejo Nibida-tara-kalayavali-lobhaniyam
Piyushaplavitoham Tadanu-tad-udare Divya-kaisora-vesham.
Tarunyarambha-ramyam parama-sukha-rasasvada-
romanchitangaih
Avitam Naradadyaih Vilasad-upanisat-sundari-mandalaischa.
2

Yonder, I see the captivating bluish radiance of the Lily flowers.
Seeing the sight, I feel blissful as if bathed in ambrosial nectar.
In the core of the flower, I see the divine Boy Krishna
Graced in radiant brilliance of budding youth adorable,
Surrounded by sages like Narada and others in ecstatic bliss,
Experiencing the all pervading bliss of seeing Thy beauty
Like the resplendent damsels in their blissful dance
Explained and elaborated in the holy Upanishads.

Nilabham Kunchithagram Ghanam-amalatharam Samyatham
Charu-bhangya
Ratnottamsabhiraamam Valayitam Udayacchandrakaih
Pinchajalaih.
Mandara-sran-nivitam Tava Prthu-kabari-bharam
aalokayeham
Snigdha-svetordhva-pundram-api Cha Sulalitam-Phala-
*balenduvidhim....***3**

I see Thy curly shining hair with luxuriant locks
Bedecked with jewels and garlands of Mandara flowers,

Ringed by a plume of peacock feather with glistening eye.
I also see Thy very handsome forehead broad and smooth
Like a waxing Moon up-drawn on your adoring forehead,
Applied with sandal paste, transformed to the most blissful sight.

Hridyam Purnanukamparnava-mrdulahari-chancala bhruvilasaih
Aneela-snigdha-pakshmavali-parilasitham Netra-yugmam Vibho The.
Sandra-chayam Visalaruna-kamala-dalakaram Amugdha taaram
Karunyaloka-lila-sisirita-bhuvanam Ksipyataam Mayyanaathe...

4

O Lord the all pervading, shower Thy compassion on this forsaken one.
Your pair of eyes is attractive with brows of brilliant luster
Like the tumultuous waves in the ocean of mercy,
Rendered beautiful by the blue and soft lashes of the lids,
Lustrous eye balls like alluring and attractive flower petals,
Like captivating red petals of the blossomed lotus flower,
Capable of cooling the whole world through Your merciful glances.

Uttungollasi-nasam Harimani-mukura-prollasad-gandapali-
Vyalolat-Karna-pasanchita-Makaramani-kundala-Dvandva dipram.
Unmilad-danta-pankthi-sphurad-arunathara-chaya Bimbadharantah-
Priti-prasyandi-mandasmita-madhurataram Vaktram udbhasatam Me...

5

May I visualize Thy shining face and prominent nose,
The pinkish cheeks that shine like mirrors of emerald,
Reflecting the light of the fish-marked earrings You wear,
Captivate Thy smile revealing rows of teeth through your pink lips.

Bahu-dvendvena Ratnojvala-valayabhrta-Sona-pani-pravale-
nopattam Venu-nalim Prasrta-nakha-mayukhanguli-
sangasaram.
Krtva vaktraravinde sumadhura-vikasad-ragam-
udbhavyamanaih
Sabda-brahmamrtaistvam Sisirita-bhuvanaih Sincha Me
Karnavidhim..
6

O Krishna, soothe my ears with Your sweet melodious music.
This indeed is none other than the veritable Brahman as primordial
sound.
You cool the world through the notes coming from your lips and flute
And the varied colors through contact with Your jeweled hands and
finger nails.

Utsarpat-kaustubha-sri-tatibhirarunitam Komalam Kantha
desam
Vaksah Srivatsa-ramyamTaralatara-samuddipra
harapratanam.
Nanavarna-prasunavali-kisalayinim Vanya-malam Vilolal-
Lolambam Lambamanam Urasi Tava Tatha Bhavaye
Ratnamalam... 7

O Guruvayurappan, I meditate on Thy handsome neck,
Red with the sparkling luster of the jewel Kausthupha,
Thy chest beautiful with Srivalsam and gems of pearls and
diamonds
And the garlands of flowers and sprouts that attract bees in their
quest for honey.

Ange Pancanga-ragaih atisayavikasat-saurabhakrsta-lokam
Linanekatriloki-vitatimapi Krsam Bibhratam Madhyavallim
Sakrasma-nyasta-taptojjvala-kanakanibham Pitachelam
Dadhanam
Dhyayamo Diptarasmi-sphutamanirasana-kinkinimanditam
Tvam... **8**

We meditate on You who spreads fragrance all over the world
Through the sweet smelling unguents of five ingredients applied on
Your body.
Though slender and creeper-like waist, You hold all worlds
Wearing a sparkling cloth, yellow like molten gold,
That shines against Your body of Sapphire bluish hue
And adorned with a waistband set in gems and tinkling with tiny bells.

Uru Charu tavoru Ghanamasrnaruchau Chittachorau Ramaya
Visvaksobham Visankya Dhruvamanisamubhau Pitachelavrtangau.
Anamranam Purastannyasanadhrtasamastarthapali-Samudga-
Cchayam Janudvayam Cha Kramaprthulamanojne Cha Janghe- Niseve...

9

O Krishna, I meditate on Thy thighs which are beautiful, stout and charming,
Adored by Thy consort Lakshmi, covered with yellow cloth
For fear of exciting all people of the whole world.
Your two knees resemble caskets preserved with supreme gifts of life,
Intended for distribution to all Your prostrating devotees.
Thy thighs are strong and fleshy and beautiful to glance at
And it tapers downwards with a magnificent look.

Manjiram Manjunadairiva Pada-Bhajanam Sreya Ityalapantam
Padaagram Braantimajjat-pranata-jana manomandaroddhara-kurmam.
Uttungatamrarajannakhara-himakara-jyotsnaya Cha sritanam
Santapa-dhvanta-hantrim Tatim-anukalaye mangalam-angulinam...

10

I meditate on your anklets which melodiously murmur
That the worship of Thy feet is indeed the most magnificent.

Your arching feet support and sustain the sinking mind
Of all men drowning in the ocean of ignorance
Just as you did in Your incarnation as the divine Tortoise
Who lifted the sinking Manthara mountain from the sea.
During the churning of the milky ocean for the ambrosial nectar,
Your auspicious rows of toes with moon shaped nails
Scatter the darkness of suffering devotees with brilliance.

Yogindranam Tvadangesvadhikasumadhuram Muktibhajam Nivaso
Bhaktanam Kamavarsadyutarukisalayam Natha Te Padamulam.
Nityam Cittasthitam Me Pavanapurapate Krsna Karunyasindho
Hrtva Nisseshatapan Pradisatu Paramanandasandohalaksmim...

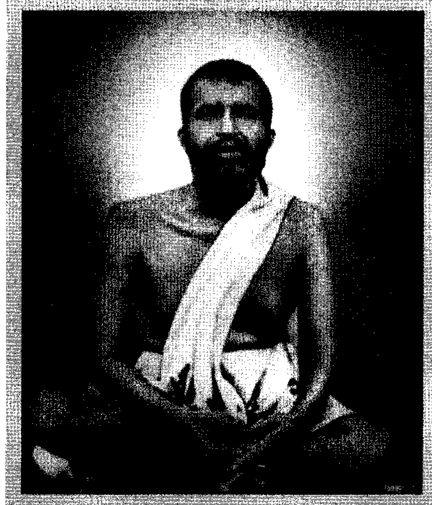
11

O Lord, Thy feet are the most beloved of all Thy parts for the Yogins.
Thy feet sure are the sole abode for the emancipated ones.
They are like the wish-yielding celestial tree that fulfills all desires.
O Lord of Guruvayur, ocean of compassion and remover of all sorrows,
Bestow on me through Your grace the treasure of bliss eternal.

O Guruvayurappan, the all pervading and merciful God,
You extended Your hands and received the poet Bhattathiri
And bound Your devotee Poonthanam by love of compassion.
I have no spiritual knowledge or devotion to evoke You, my Lord.
Surely You will not abandon me, this forsaken beggar.
I present Your favorite devotee Poonthanam's "Pot of Knowledge"
And pray that you will accept my ignorant comments and pardon my mistakes.

OM NARAYANA, NARAYANA, NARAYANA.

DEDICATION
TO SRI RAMAKRISHNA



Visudha-vijnanam agadha-saukhyam
Visvasya bijam karuna payodhih:
Anadyanantam prakrteh parastat
Tat tattvam ekam bhuvi Ramakrsnah. *1*

O Ramakrishna, you are pure knowledge and infinite happiness,
You indeed are the seed of the world and the ocean of grace,
You are beginningless and endless and beyond material nature,
That one Truth we visualize on earth is Sri Ramakrishna.

Na neti bhitya sruthayo vadanti
vadanti saksat na ca yam kadacit:
Cid-eka-rupah siva isvaranam
Mahesvaro sau bhuvi Ramakrsnah. 2

The Upanisads speak of Him hesitantly as "not this, not this,"
But never refer to Him directly in any of the expressive means
He is Siva among the Gods, the One undivided consciousness:
The great God on earth unquestionable is Sri Ramakrishna.

Yam nityam anandam anantam ekam
siveti namna srutayo grnanti:
tasyavataro nara-rupa dhari
krpasudhabdhih bhuvi Ramakrsnah. *3*

Whom the Upanisads proclaim as Siva, the Eternal,
The Blissful, the Infinite and the One without a second:
His incarnation on earth in human form is Sri Ramakrishna,
The ocean of ambrosial nectar, the all embracing grace.

Vijnana-piyusa-nimagna-murtih
pasparsa yam yam dayaya karena;
te kamini kancana rikta-cittah
sadyo babhuvuh bhuvi Ramakrsnah. *4*

Whomsoever He, who is ever immersed in the nectar of wisdom,
Touches with His compassionate hands out of His divine grace,
Their hearts immediately became free from lust and gold.
He alone is the one who is born on earth as Sri Ramakrishna.

Premabdhi-gambhira-taranga – bhangaih
andolito yo bhagavad-vilinah:
Bhaktir visuddha svayam avirasit
Pum-vigraho'ho bhuvi Ramakrsnah. *5*

He, the God-immersed in the ocean of Divine Love,
One who majestically breaks and rolls in the waves,
He Himself the essence of all pure devotion,
Appeared on earth as the man Sri Ramakrishna.

Tam – adbhutam kancid-acintya-saktim
Vande prasantam pari-purna-bodham:
Jnanasya bhaktesca visudha murtim
Vimurtim-ekam bhuvi ramakrsnah. *6*

I salute that wonderful power which is beyond the reach of thought.
He indeed is all tranquility, infinite and pure consciousness.
He surely is the serene personification of devotion and knowledge.
The only one extraordinary form on earth is Sri Ramakrishna.

Vande jagad bijam anantam-ekam
Vande sura-sevita pada-pitham;
Vande bhavesam bhava -roga –vaidyam
Tam eva vande bhuvi Ramakrsnah. 7

I worship the seed of the universe, the Infinite One.
I worship that One served by the Gods with humility.
I worship the Lord of the Universe, physician of all disease of worldliness.
Thee alone I worship with ardent faith, O Sri Ramakrishna.

O Sri Ramakrishna, You showed me the spiritual path.
I have pretended to trod that path ever since.
You always give me directions without my asking.
To You I dedicate this commentary to "Pot of Knowledge."

OM NAMO BHAGAVATE RAMAKRISHNAYA

DEDICATION
To Mata Amritanandamayi



Amme nin padatharil vinabhayamennothidumee yezhaye
Chemme thrikkarapallaval thazhukiyum snehamritham thookiyum
Sammodathodu santhvanangalarulum thejasvini sadguro
Brahmanandarasam vazhinja porule, nee thanneyanasrayam **1**

O' Mother, when I, the helpless, took refuge at Your lotus feet,
Thy divine hand caressed me tenderly and showered me with ambrosial nectar.
Consoled me Thou with ever joyful words, O' eternal Mother, self effulgent ever.
Overflowing with everlasting bliss, O' Divine One, Thou art the supreme refuge of all.
1

Neela syamala komalangi, ruchiram svethambaram- chuttiyum
Neelathamara pol vidarnna mizhiyil premanjanam charthiyum

Malokke kalayum lasalsmithavumayenmunniletheedane
Kalyani, karunarnavathil muzhukum kaivalya sandayini. **2**

Mother Universe, covered in a white garment over your body of bluish hue,
Thy eyes are hallowed with beauty and love, like a freshly opened lotus flower.
Come to me with your ecstatic smile to relieve all my gloom and sorrow.
O' Kalyani, Thou embodiment of grace and bestower of freedom absolute.

2

Rudrakshangal korutha mala vimalam poomeyyathil charthiyum
Bhadre , bhagya vidhatri,bhasmalasitham thoonettiyum chundathil
Adreenatha padambujam paniyuvan panchaksharee manthravum
Bhadram nin charitham pukazhthuvathine eyezhakku sadhikkumo?

3

Wearing the Rudraksha Mala on your ever pure and serene body,
Smeared with holy ashes on your forehead, O' provider of well being to all,
Chanting Thy mantra to attain the lotus feet of Siva who rules from the mountain,
How can this ignorant one understand Thee? O' Mother, I adore Thy everlasting glorious

Kallolangal muzhakkidum khanatharam aazhee mrithanga dhwani
Nallonam karathalamittu pranavam padeedu makkayalum
Premakkattilulanju namajapamay kerangal than vyuhavum
Atmananda vilasabhumiyithuthan ammakku chernnasramam

4

The pounding of ocean waves sounds like the melodious play of drums,
The rhythmic chanting of AUM reverberates by the back waters,
The swiftly waving coconut palms chant Thy never ending holy names,
Sure indeed, the right place for Mother's blissful abode on Earth.- 4

Bhakthi prema rasam vazhinjozhukidum geethanjalee sarame
Mukthikkulla kavadamay vilasidum sanmanthra saratmike
Ikkanunna jagathrayathil muzhuvan pranan pakarneedumen
Sakthe, adiparaesvari kaniyane ,kaivalyamekeedane. **5**

The tears from life's agonies manifest in divergent color and form,
With kindness Thou wipes them all with your tender divine hands.
All alone Thou impart happiness and fill the world with Thy glory
Like a soothing bath in the ever cool and holy Mandakini River
5

Nanavarna vichitramay vitharidum jeevante kanneerine
Sanandam kripayodu kaithalirinal melle thudacheedave,
Noonam nanma niranjoree yavaniyil mandakini dhara pol
Snanam chaitha rasanubhuthiyivanil nee nalkiyambe,sive. ***6***

Thou art the absolute in music, imbibed with devotion and love,
Thou art the substance of all mantras and the divine gate to salvation,
Thou art the provider of vital energy filled with bliss to all in the world,
O' Goddess, the ancient and eternal, shower Thy grace and liberate me.
6

Kushtam badhichorale arikilanachasvasippichidunnu
Oshtam kondavrnamukha mathiludurneedum dushtu nakki
Spashtam than thanne rogam muzhuvanum anubhavicheeduvan vempidunnu
Sreshtam deenanukampakkithu puthutham sacharitram rachichu.
7

Thou embraced the leper with ulcers oozing pus from his body,
Sucked away the pus with utmost kindness without hesitation,
Took away the sufferings and relieved the pain from the sick.
Thus, thou made history, the non-erasable mark of compassion, to all the sick. **7**

Arthan, jinjasu, jnani,bahuvidhama Martha marthikkuvorum
Marthyakarena mevum bhagavathi padam kooppuvanethidunnu
Chittambhojathil mevum thavathirumai kanuvaninnivannum
Orthalen punya vrksham thaliraniyum nalla vasantha kalam.
8

Men of all walks erudite, sad, crooked, curious and many others
Frequent You, in human form, to prostrate at your lotus feet ,
To have a vision of Thy holy form that resides in the innermost as the splendid Self
And wait anxiously for the arrival of blossom-filled trees during the sprout of spring. **8**

Deveebhava meduthu bhdkthathathiyil divyamrtham thookidum
Devi,anandamayi,anantha mahimaventhunna nadatmike
Kovil mandapa monnuyarna vidhamay thandripradishtavina
*Dyovum vannu namaskarichu thozhumee roopam svayambhoovu than.**9***

O' Amritanandamayi, provider of limitless bliss and embodiment of music,
Thou pour the ambrosial nectar on your devotees through the charming Devi Bhava

And remain in the sanctum sanctorum of the Temple with no ceremonial installation,
Where even the mighty heaven bows before You, the self existent and eternal One. **9**

**Kayampoovoli ,kallanotta mazhakinnaramamam tharudal*
Ayarpenmani radhikakku sukrtham nalkum "mara" kathalo
Mayamanushanay vilangumamararkaradhyanam kannano?
Mayaveshameduthu ninnu vilasunnammachiye kaithozham.
10

Thy body beautiful with the hue of blue Kayampu* and painted with mischievous look,
Did you forget the exquisite salvation you gave to Radha, the jewel among women?
Are you not the same illusory Kannan, who was always adored by the Devas?
I prostrate at your lotus feet, O' Amma, who now has taken this illusory human form.
10

Thaaramandala mandakodiyivayil minnithilangum porul,
Tharil thengandhamalinjulanju nadanam cheyyunnilam thennalum
Parakepputhu pal narum mazha chorinjidum nilavinnoli
Aro srshtichulaku muzhuvan kathurakshikkumamme ***11***

Thou art the effulgence in the millions of stars twinkling in the vast cosmic space.
Thou art the swiftly dancing wind that spreads the pleasant fragrance all over the world.
Thou art the moonlight which spreads like fresh milky rain all over the earth.
Who can create you, Amma, Thou who alone takes care of this whole Universe?
11

Brahma, Vishnu, Mahesvaradikal vanangidum prabha sarame
Brahmandangal rachichu ramyatharamay kakkum mahasakthi nee
Brahmajnanamuranjuranjozhukidum saugandhika poykayil
Sammodathodu neenthuvanadiyaninnekeedane svagatham. *12*

Thou the eternal light even worshiped by the Trinity—Brahma, Vishnu and Maheswara,
Thou art the eternal power which created all the worlds and protects it with Her love,
Flowing as super conscious knowledge, serene in the flower laden celestial lake.
I await Thy welcome to swim in that pond to attain the eternal and solemn bliss.
12

O Mother, without hesitation You accepted this destitute at Your feet
And continued to watch me throughout all my despair and fortitude,
Holding my hand even though I sneak away for worldly vices.
At Your feet I submit this commentary of Poonthanam's Jnanappaana.

OM AMRITESWARIYE NAMAHA

(*Kayampu is a beautiful blue flower frequently used as a symbol to refer to the color of Lord Krishna.)

INTRODUCTION

The ultimate consummation of human life is the perfect reunion with God. This supreme goal can be attained through several paths that connect the creation with the creator. The various established paths of God realization such as *Bhaktiyoga* (path of devotion), *Karma Yoga* (path of action), *Jnana yoga* (path of knowledge) and *Raja yoga* (path of psychic transcendence) have been practiced successfully by aspirants for thousands of years. These paths were refined by different sages to suit the individual aspirants based on their *vasanas* (inherent qualities). However, there may present subtle differences in the practices of these paths by different individuals due to their *vasanas* in the initial stages of their *sadhana*. Though seemingly different, these paths are earmarked to suit the needs of the individual aspirant to reach the one and only final destination, namely realization of the Truth. Hence it is not incorrect or exaggeration to state that the paths of God realization are as numerous as the number of individuals, as each one follows a unique path of his own. Based on the philosophical influence consistent with temporal and spatial dispositions, a particular philosophy might impart a more pronounced effect and appeal more to one person or a group of people than another. This happens frequently due to the emergence of great men of wisdom who set forth the appropriate paths through diligent guidance. Whatever be one's chosen path of the men at large, the Vedic premonition guide the aspirants and lead them to ultimate reality.

The diverse philosophies of India have their origins firmly established in the cultural ethos of the society of the time period in which they were originated. All of them had the Vedas as their central point and followed the principles of *Dharma* (duties) and *Moksha* (salvation). India has a cultural and philosophical history of several millennia dating prior to the advent of Judaism and other organized religions of the world. The savants of Hinduism founded

great schools of metaphysics. Every form of philosophical inquiry and conceptualization has been practiced by one or more sections of Hindu religious sects at some point of time in history. Max Muller and Paul Duessen have testified to the fact that India has been the fountainhead of philosophical thought and that the Vedas and the Upanishads contained every philosophical conception that the Western mind has since evolved independently.

Intensive contemplation on the forces of cosmic energy and its manifestation by the great sages resulted in the emergence of *Shad-Darshana* (the six-fold system of mystic experience). The *Shad-Darshana* system expounded in the *Jnana Kanda* of the Vedas includes *Nyaya, Vaiseshika, Sankhya, Yoga, Poorva Meemamsa,* and *Uttara Meemaamsa,* the last one being the culmination and pinnacle of all the traditional treatises of the Vedas namely the Vedanta. Each *darsan* explores reality from a different perspective, but they all complement one another and together yield a unified concept of Supreme Reality.

1 - PATHS OF REALIZATION OF TRUTH

The Yoga principle speaks of three major *Margas* (paths) to self-realization: *Jnana* (knowledge), *Bhakti* (devotion) and *Karma* (action). The *Jnana* method denotes the pursuit of true knowledge that transcends mundane knowledge of all forms, types and descriptions. *Bhakti* denotes absolute surrender to the Supreme. *Karma* implies the selfless discharge of one's duties. These three routes may be characterized more simply as theoretical, emotional and practical respectively. In the end, these three, namely learning, devotion and duty-culminate in one and the same Truth, the state of Bliss. The practitioner appears to the world as a beacon of eternal light, absolute knowledge, righteousness, steadfastness and non-attachment. He himself is transcended into Bliss, Beauty and Holiness, all in one.

A. *JNANA MARGA* (THE PATH OF KNOWLEDGE)

The spiritual and the intellectual paths are not the same. The intellectual path, referred to as the pathway to scientific knowledge, is different from that of *Jnana* or spiritual enlightenment. Spiritual

knowledge is not theoretical learning of a compendium of correct beliefs of physical and intellectual entities. Similarly, ignorance is not virtual or transient blindness to mundane knowledge. One may have complete scientific knowledge, but, may be completely ignorant about the spiritual knowledge otherwise called self-knowledge. To remove ignorance and establish spiritual wisdom one should cast away one's shroud of the ephemeral, and purify one's soul of all its defilement. True Wisdom is spontaneous experience that dawns as soon as obstacles and impediments to its realization are removed. According to *Advaita Vedanta*, it is always immanent and does not have to be acquired; it has only to be revealed. Pure wisdom is transcendent and completely different from worldly scientific knowledge in this respect. Truths disclosed by physical and psychological sciences are, of course, true, but are only partial and ephemeral. It is totally erroneous to imagine that self-realization, or the dawn of Absolute Truth, would be possible through pursuits of the intellect. The craving for the Ultimate Truth, known as *jijnasa* inquisitiveness, (enthusiasm), is a major factor in the progress toward the attainment of the goal.

B. KARMA MARGA (THE PATH OF ACTION)

Mahabharata states that all created beings are bound by *Karma* (action) and are saved by *Jnana* (knowledge) : "*Karmana badhayate jantuh, vidyaya tu vimuchyate.*"

Every action, whether good or bad, produces its natural effect and involves embodiment in the world and becomes an obstacle to liberation. The law of force proclaims that "for every action there is an equal and opposite reaction." Every deed reinforces the ego, hardens the separateness of the doer and sets in motion a series of effects. Renunciation of all selfish action (*Sanyasa*) is the pathway to *Jnana* (Supreme Knowledge).

"Kamyanam Karmanam nyasam sanyasam kavayo vidum"

Bhagavata suggests a two-pronged method for deliverance from worldly attachment while at the same time to keep performing

the worldly duties. It is a state of *Aparigraha* (non-gratification). Renouncing one's duty is not *Sanyasa.* When the poor go naked and hungry and sufferings prevail all over the world, renouncement is not recommended. Renouncement does not mean indifference and lack of concern for the needs of humanity and nature at large.

It is not practical for human beings to abstain completely from work. Nature is ever at work and cessation of action is not possible or desirable. Inertia or inactivity is death, not freedom or redemption. The binding quality of action does not lie in performance but in its objective. Renunciation does not mean evasion of duty, but forsaking its fruits. Every action is performance of duty. There are acts performed as duty and acts performed for one's own self-gratification. The latter is harmful and binding.

"Karmanya eva 'dhikaras te, ma phaleshu kadacana,
ma karmaphalahetur bhur, ma te sango 'stv akarmani. "
(Gita II.47)

Right action lies in action; never in their results. Let not the fruits of action be your motive and let there be no attachment to any inaction in you. This famous verse contains the essential principle of unattached performance of duty. All work should be worship, totally unconcerned with success or failure.

Work performed without expecting reward in true spirit becomes *yajna*, or homage to the Supreme Consciousness. This will purge the mind of its impurities and defilement and will lead to attain the needed power and knowledge of the Divine, the True wisdom, which lies beyond the coordinates of time and space.

C. BHAKTI MARGA (THE PATH OF DEVOTION)

Bhakti is the sense of intense love and longing for God that also takes one to Bliss and liberates the individual soul of all its bondage. *Bhakti* is often translated as devotion, though a more accurate rendering of the term is perhaps the active participation in the act of worship. Devotion is an active component of many branches and schools of Hinduism. Basically *Bhakti* emphasizes

the profound devotion to the chosen God or ideal beyond rituals. More frequently there exists a close relationship between the devotee and the Godhead. This association is much more profound and goes beyond that of the beloved-lover, friend-friend, mother-child and servant-master. The devotee wants God and God alone. There is no selfish expectation or fear involved in *Bhakti.* The devotee feels, believes, conceives and imagines that the object of his worship is the ocean of love. Traditional schools of *Bhakti* exist in Hinduism based on the chosen idol for worship. For example *shaivism,* the worship of Siva, *Vaishnavism* the worship of various forms of Vishnu and His incarnations and *Sakthism*, the worship of the feminine aspect of the God Almighty. *Bhakti* is a Sanskrit noun derived from the root *"Bhaj,"* which means the unconditional attachment to God. *Bhajan, Bhakti, Prem, Priti,* etc. are more or less used in the same connotation. The devotee aspires for the Almighty with supreme love and no other desires. Pure love flows from the devotee to his master, represented as any one of the chosen idols of worship. There is a spontaneous, unrestricted outpouring of pure love towards the beloved. It is pure, unselfish love devoid of any bargaining or expectations, conditional or unconditional. The result is a veritable feeling of indescribable peace and happiness. Thus, the state or vision experienced by the sincere devotee through *bhakthi* is a high level of sblime emotion that unites the devotee with the master as God Himself. The culmination is marked by the ultimate dissolution of the devotee in God which is achieved through successive stages of transformation. Ardent faith is the initial step that will take the devotee to the next stage of attraction and adorations. These processes help the devotee to get rid of physical desires and material pleasures. Desirelessness results in single pointed devotion that, in effect culminates in contentment and satisfaction. Detachment from ephemeral pleasures and wants transforms the devotee through stronger attachments to the Almighty. In this form of devotion all attractions and desires for objects of enjoyment are transported virtually to only one object, namely "God" culminating in the eternal union with the Almighty and, ultimately resulting in universal oneness.

Bhakti can be considered from another perspective where it is conceived as *"anurakthi,"* meaning attachment that comes after acquiring knowledge and attributes of God. *Bhakti* is a series of mental efforts leading to spiritual realizations, starting with ordinary worship ending in supreme intensity of love for *Iswara or* God. *Bhakti* is the slender thread of love that binds the heart of a devotee to the lotus feet of the *Iswara*. The immense feeling a devotee experiences cannot be described through words. It is a state of sublime emotion in the union of the devotee with the God.

Bhakti is a relationship of trust and love of God. Worship of *Nirguna Brahman* (un-manifested God) in which God is declared to be an impersonal Reality (*Advaita* Non-dualism) is difficult for ordinary people. However, worship of the Ultimate Reality as one possessing form (*Saguna Brahman*, manifested God) is within the realm of possibility for ordinary humans. Although the Vedas and Upanishads contain praises and prayers for the Lord in diverse forms, the exact date of this path's origin is not known. *Bhakti* literally means service, service of the Lord with intense love and attachment. The human soul is drawn to the Divine by constant contemplation of God's power, wisdom and goodness and total surrender to His will. Devotion is the path of *Dwaita* (dualistic) philosophy, which entails both the worshiper and the worshipped as separate entities. *Bhakti* bases itself on sacrifice, service, compassion, love, mercy, righteousness and nobleness - all feminine qualities. *Bhaktas* imagine themselves to be brides of God, the *Purusha* (Supreme Groom). *Bhakti* is the soul's detachment from the world and attachment to God. Through *Bhakti,* the devotee attains God at which stage the idea of duality melts away and the devotee and the Divine merge into oneness, into *Advaita (*non-dualistic).

Bhakti is of two types. *Bhakti* requires faith and love, and *Prapathi*, the wholehearted surrender to God. In the latter the *Bhakta* places himself in His hands, leaving everything to Him. When we are emptied of our ego, God takes possession. The

impediments to God-possession are ego, notions of virtue, pride, knowledge, predilections and prejudices. *Prapathi* requires steadfast faith and complete self-surrender in the Lord as savior. *Prapathi* transforms mind into ecstasy, an ecstasy of Divine presence. In this state, the devotee loses himself and becomes one with God. The duality of devotee and worshiped completely disappears.

Bhakti leads to *jnana* or Wisdom. For that matter, even *Prapathi* is a form of wisdom. When devotion blossoms the devotee's soul receive God's grace which then results in the emergence of wisdom. The devotee loses himself in the Supreme. He sees God in himself and himself in God. *Prahlada* says that the supreme end for man is absolute surrender to God and realization of His presence everywhere. When the devotee surrenders himself to the divine, God becomes the ruling passion of his mind, and whatever the devotee does, it will be for the glory of God. *Bhakti* is to believe in God, to love Him, to be devoted to Him, and to be one with Him. Such a devotee is the perfect man with the highest knowledge.

2. BHAKTI MOVEMENT

Bhakti, devotion to the Supreme Being, is as old as the Vedas themselves. *Rik Veda samhita* contains praise and adorations to God but it is true that at a later time, even the purely devotional hymns were adapted for ritualistic use. However, in the early Vedic literature the term used for devotional sentiments is not *bhakti* but *Sradha* (faith with conviction). Vedic hymns are full of devotional sentiments. They are addressed to the one God, and the deities invoked are His attributes. The path of devotion is very clearly observable, even in the oldest Upanishads like *Brahadarnyaka* and *Chandogya* belonging to *Yajurveda* and *Samaveda* respectively. The same line of thoughts can be traced in the *Katha*, and *Kaushitaka* Upanishads. However, in the *Svethasvathara* Upanishad one can see the teachings of a full-fledged devotional attitude and discipline along with the conception of devotion offered

to a deity. Conceptually, this deity can be communed with and prayed to, and will in turn respond to the prayers of the devotee. The *Puranas* and *Bhagavata* in particular supplemented the Vedic concept of bhakti with the idea of a personified toward whom one's devotion could be expressed and personal relationship formed. This led to the evolution of devotional *sadhana* into very highly specialized and practical system for God realization.

Although there was a deterioration of devotional practices in Buddhism and Hinduism during the first millennium, the techings of *Sankara Bhagavat Padar* towards the end of the millennium restored spiritual vitality not only for Jnana but also for bhakti. The profound thoughts of non-dual Vedanta regained strength through the ardent work of *Sankara*, the great. His teachings were greatly appreciation by the followers of *Sanathana Dharma* and experienced a renewed enthusiasm among the believers and followers of all the major paths of God realization. *Sri Sankara*, in spite of his adherence to *Advaita Vedanta* also contributed enormously to the spread of devotional spiritual practices. He single handedly resurrected religion from all the adventitious beliefs and deteriorating practices that ruined the core principles of *Sanathana Dharma*. During his time he erected a number of temples and installed idols of worship. He wrote and interpreted various scriptures for providing a realistic and logical interpretation appealing to the common man. Thus, it is not inaccurate to say that *Sankara* was the savior of all the *Darsanas* and *Dharmas* through his erudite wisdom and intense work. Sankara's logical approach, his seasoned knowledge and the superior level of his spiritual awareness and devotion – evident in his great expositions and interpretations of the scriptures – influenced the people of his time and has continued to do so since.

Even though there is evidence of *bhakti* in scriptures dating back to the Vedas, scholarly consensus indicates that, for the most part *bhakti* is a post-Vedic path of God realization developed primarily during the period of Indian epic poetry. The *Bhagavad*

Gita is the first major text to explicitly use the word *"bhakti"* to designate a religious path for realization of the Truth. The *Bhagavad Gita* elaborated *bhakti yoga* along with other major paths such as *Karma Yoga* and *jnana yoga.*

Bhakti Yoga is described by Swami Vivekananda as "the path of systematized devotion for the attainment of union with the Absolute"(Complete works of Swami Vivekananda Vol.3). In the twelfth chapter of the *Bhagavad Gita*, Krishna describes *bhakti yoga* as a path to the highest spiritual attainment. In the ninth chapter, *Bhagavan* says, "Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me" (*Bhagavd Gita* 9.34). The *Bhagavad Gita* emphasizes the importance of *"bhakti"*"or loving devotion to God. *Bhakti*, says the *Gita,* is the only way to realize God. In Chapter 2, (Verse 7), Arjuna implores to Krishna, "My soul is oppressed by a sense of frustration. My mind is unable to determine what is right. I am requesting you to tell me definitely what is for my good. I am your pupil. Teach me. I have surrendered myself to you." But Lord Krishna does not answer Arjuna's request until Chapter 18, (Verses 65-66) where He exhorts, "Let your mind be constantly directed towards me; be devoted to me; dedicate all your actions to me; prostrate yourself before me; over and above the claims of all *Dharmas* (duties) is complete surrender to me and me alone." However, Lord Krishna does partially answer Arjuna in Chapter 11, (Verses 53-55) after exhibiting His cosmic form: "It is not possible to see me as you have done through the study of the Vedas or by austerities or gifts or by sacrifice; it is only by one-pointed devotion to me and me alone, that you thus see and know me as I am in reality and ultimately reach me. It is he alone who dedicates all his notions and actions to me with a knowledge of my superiority, my devotee with no attachment and who has no enmity to any living being can reach me." *Bhakti* therefore, is the only way to the true knowledge of God and the surest way to reach Him. *Bhakti*, according to the Gita, is the love for God and love that is reinforced

by a true knowledge of the glory of God. It surpasses the love for all things worldly. This love is constant and is centered in God and God alone. For this reason, it cannot be shaken under any circumstance, whether in prosperity or in adversity. The *Bhagavata Purana* developed the idea of *Bhakti* and expanded further by offering nine specific activities for the practitioner of *bhakti.*

In the *Svetashvatara Upanishad* a fully developed *Shiva-bhakti* (devotion to Shiva) has been elaborated. Although an early sutra by Panini (5th century BCE) is considered by some as the first appearance of the concept of *bhakti*, although this interpretation is questioned by several scholars.

The Bhakti movement grew rapidly in Southern India where *Shaiva- Nayanars* (4th-10th century CE) and the *Vaishnava-Alvars* (6th-9th century CE) pread devotion through *bhakti* poetries. This movement continued to spread throughout India by the 12th-18th centuries. The Alvars ("those immersed in God") were *Vaishnava* poet-saints who wandered from temple to temple singing the praises of *Vishnu*. They established many temples and converted many people to *Vaishnavism*. Their poems were collected in the 10th century as the Four Thousand Divine Compositions, which became an influential scripture for the *Vaishnavas*. It has been suggested that *Bhagavata Purana,* composed in Sanskrit , was influenced by Tamil *bhakti,* as was some Sanskrit *bhakti* poetry and northern forms of *Vaishnavism*.

According to *Vaishnavism*, the ardent cult of devotion, God cannot be realized through logic or reason; and without devotion all penances, austerities and rituals are futile. Man cannot realize God by self-exertion alone. For getting the vision of God, His grace is absolutely necessary, and His presence is felt only by the pure in heart. The mind is to be purged and purified by devotion. The pure mind remains forever immersed in the ecstasy of God vision. It is the cultivation of this divine love that is the paramount goal of the devotee.

By the 7th century the *bhakti* movement had further developed in the south as intense devotion for Vishnu and Shiva, expressed through poetry, music, temple icons and narrative traditions. The poetry of the *Vaishnava- Alvars* and the *Saiva-Nayanars* was influential in the spread of *bhakti* throughout India. By the 12th to 18th centuries, the *bhakti* movement had spread to all regions and languages of India. *Bhakti* poetry and the movement started to influence many aspects of Hindu culture, both religious and social imparted an integral mark in the society.

The *Bhakti* movement began to spread to the North during the late medieval ages when North India was under Muslim domination. However, there were no delineations of the *bhakthi* movement into *Shaiva* and *Vaishnava* sects as in the South. The movement was spontaneous and the various mystics had their own version of devotional expressions. Unlike in the South, where devotion was centered on both Shiva and Vishnu, the Northern devotional movement was more or less centered on Rama and Krishna, both of whom were incarnations of Vishnu. This does not mean that the sect of *Shiva* or *shakti* showed any decline in their followings. In fact, for all of its history, the *bhakti* movement co-existed peacefully with the other movements in Hinduism. It was initially considered unorthodox, as it rebelled against caste distinctions and disregarded *Brahmanic* rituals, which according to *Bhakti* saints, were not necessary for salvation. In the course of time, however, owing to its immense popularity among the masses (and even royal patronage), it became "orthodox"and continues to be one of the most important modes of religious expression in modern India. Similar to the spread of the *bhakti* movement in the north of India, there was a rapid spread in the north central and eastern parts of India as well, due to the writings of a loosely associated group of saints. Chaitanya Mahaprabhu, Vallabha,Surdas,Meera Bai, Kabir,Tulsidas,Ravidas, Namdev, Tukaram and other mystics spearheaded the *bhakti* movement in the North Central and East of India. Their teachings were that

people could cast aside the heavy burdens of rituals and caste-oriented deprivation from spiritual practices. They also argued for the simplification of the subtle complexities of the prevailing philosophy and the intellectual approach to spirituality in favor of a simple expression of their overwhelming love for God. Throughout India this period was characterized by devotional prose and poetry written in the vernacular of the various Indian states and provinces.

While many of the *bhakti* mystics focused their attention on Krishna or Rama, it did not necessarily mean that the sect of Shiva was marginalized. In the 13th century the *Vira-Shaiva* school was founded which, rejected the caste system and condemned ritual sacrifice and insisted on *bhakti* and the worship of the one God, Shiva. In south India the *Virashaiva* movement become firmly rooted and then spread to Karnataka and the neighboring states. Madhvachar's *dvaitha* philosophy had already generated special appeal among the people there. His philosophy was preserved and perpetuated by his eminent disciples. In the 15th century, the Haridasa movement took shape under Sripadaraya of Mulbagal; but his disciple Vyasatirtha provided it a strong organizational base. He was intimately associated with the Vijayanagar Empire, where he became a great moral and spiritual force. His eminent disciples were Purandaradasa and Kanakadasa. *Yakshagana*, as a theater form emerged as an offshoot of this *bhakti* movement in Karnataka.

Bengali literary works dedicated to expressions of bhakti include the many songs of Ramprasad Sen. His work, known as *Shyama Sangeet* or Songs of the Dark Mother, are still actively sung today in West Bengal. Coming from the 17th century, they cover an astonishing range of emotional responses to Mother Kali, including complex philosophical Vedantic statements and expressions of *bhakti* for his Devi. Ramprasad had direct dialogues with *Devi* (Mother Goddess) through his poetry, at times chiding her, adoring her, celebrating her as the Divine Mother, consort of Shiva and the all embracing *Shakti*, the universal female creative energy.

Prominent *bhakti* poets such as Ravidas and Kabirdas wrote against the hierarchy of caste and other limiting spiritual beliefs and practices of the society. The *bhakti* movement resulted in the emergence of devotional literature, music, dance and art that gave Hinduism a renewed spiritual impetus. These works eschewed the misguided rituals, sacrifices and the prevailing artificial social limitations in observing spirituality. This movement's influence even extended to other religions such as Sufism, Sikhism, Christianity, and Jainism. *Bhakti* offered the possibility of religious experience by anyone, anywhere, at any time.

3. BHAKTI MOVEMENT IN KERALA

The period of the Kulasekharas of the second *Chera* empire (800-1102 AD) was known as one of the golden ages of ancient Kerala. This period demonstrated spectacular progress not only in the physical field but, also in the field of spirituality. This was due to the *bhakti* movement in the 9th century and to the non-dualistic teachings of Sankaracharya . As already stated, the *bhakti* movement was led by *Saiva Nayanars* like Appar and Sambandar and the *Vaishnava Alwars* like Thirumalisai and Tirumangai, who toured the land, arousing religious fervor of the masses by their *Bhajans*, devotional festivals and presentations. Viralminda (also called Viramainter) of the sixty-three *Nayanars* and Kulasekhara of the twelve *Alwars* were from Kerala.The *bhakti* movement flourished during this period. Several of the Dravidian deities were transformed and absorbed into the local customs and worships. The popular non-Aryan deity Shasta came to be looked upon as *Hariharaputra*, the son of *Vishnu (Hari)* and *Siva (Hara)* in order to make Him acceptable not only to the *Saivite* and *Vaishnavite* Hindu sects but also to the Buddhist converts to Hinduism.

However, a more ardent appreciation of the bhakti movement did not become firmly rooted in Kerala until after the 15th century. This was through, largely due to the poets who translated the great epics and *puranas* into the local Malayalam language. Temples had sprung up widely in Kerala protected by various local

principalities and rulers. Along with that the fine arts and music developed a tremendous impact on devotion and temple worship. Various art forms such as *Kathkali, Thullal,* and *Koothu* and other dramatic representations of sacred Hindu stories evoked a renewed spirit in the devotees. However, still most of the scriptures were available only in Sanskrit. This created a compartmentalization of society by excluding the majority who lacked understanding of Sanskrit. The social structure and the peculiar cast system prevalent in Kerala excluded a vast majority of the population deprived from religious knowledge due to the language barrier. This was the period when Thunchath Ramanujan Ezhuthachan and Poonthanam Namboodiri came to the forefront with magnificent literary works written in Malayalam, which were understandable to all. These included Ezhuthachan's *Ramayanam Kilippattu, Bhagavatam* and *Bharatam* and other devotional works such as Poonthanam Namboodiri's *Kuchelavirtham* and *Jnanappaana.*

4. BHAKTI AND GOD REALIZATION

For most people *bhakti* is the easiest and the most natural way to God. This is because the ordinary man is capable of understanding *bhakti* and is able to live by it. Since *bhakti* is nothing but unconditional love, no special preparations or training are essential to put this into practice. Love is our strongest feeling and in reality is God Himself. In effect, the God is our life of life, the truth of all truths and the soul of all souls. If we take one step towards Him, He will take ten steps towards us. Lord Krishna declares in *Bhagavad Gita*, that any one constantly remembers and worship Him will sure reach Him without fail.

A. Evolution of *Bhakti* :- As stated before, the accepted consensus is that *bhakti* is a post-Vedic movement that most probably developed to its present form during the epic period. Though *bhakthi* has not been categorized into a major division in the Vedas, the worship and adoration of God Almighty and hymns praising various Gods were plentiful in all the Vedas. Probably *Bhagavad Gita* is the one text that characterized *bhakti* as a novel

term denoting a defined path for God realization. Several Upanishads categorically illustrated different forms of *bhakti.* However, Panini was considered to be the first one to give a full definition for *bhakti* during 7th century BCE.

It is considered that the *bhakti* cult originated in the post-Upanishadic period with strong devotion expressed and practiced by aspiring to be in loving communion with God. *Bhakti* and the *bhakti* path of God realization has been explicitly described in *Bhagavad Gita*, Mahabharata, *Bhagavatha Purana* , *Narada Bhakthi* sutras and *Sandilya Bhakti Sutras*. The scholars have more or less agreed on the definition and to some extent on the practice of *bhakti yoga*. Narada defined *bhakthi* as an intense love (*prema*) for God that is undivided and free from attachments to worldly objects of pleasure. This one is directed to God and all creations in thought, word and deed. Sandilya (*Sandilya sutra*s) considered *bhakti* as *Paranurakhti*, the most perfect attachment to God. Narada further classified *bhakthi* into *Satva, Rajas* and *Tamas* for those whose devotion is distressed, inquisitive or selfish. If a person's devotion is motivated by arrogance, jealousy, or anger, such devotion is termed *tamsic* and is dominated by darkness or ignorance. Devotion directed by intense desire for fame, wealth and worldly enjoyment or characterized by activity is called *rajasic.* However, when *bhakti* is inspired by the soul's illumination or when one's intense devotion to God burns up all duty driven actions, it is called *satva.*

According to both Narada and Sandilya *bhakti* is universal can be practiced by all, irrespective of cast, creed or any other restrictions what so ever. There is no distinction of birth, appearance, family, wealth or knowledge among devotees of the Almighty. According to Sandilya, all persons down to the lowest born have an equal right to follow the path of devotion (*Shandilya Sutra* 78).

Those who tread the path of *bhakti* towards God, the *Parabrahma*, in due course will experience the melting of their infinite heart. This melting process will shape and install the Almighty more clearly in the heart of the devotee. This will lead to the

emergence of exalted consciousness, not only in the devotee, but in the society as well, and will help to annihilate all the worldly desires and selfishness. A real *bhakta* is one resides with God while living in the world and discharging duties with no binding. The devotee will feel the presence of the Almighty at all times. The true devotee is incapable of conducting anything without God; as a result the Almighty's perpetual closeness will be felt more strongly by the devotee. The unexplainable bond developed by the devotee to God is true devotion.

It is evident from the literature that *bhakti* is a process by which the devotee, through the ardent faith, hearing, contemplation and meditation on the God Almighty, attains a conscious state of awareness. *Bhakti* starts with faith and leads to the stages of attraction and adoration. Adoration suppresses all the mundane desires that may interfere with the devotee's progress toward his goal. This will also provide single- pointed devotion leading to attachment and supreme love towards the *Ishta* or God. Through these processes the heart of the devotee gets transformed into a state of sublimation. As the devotee remains in the *Nirvikalpa* state, a highly exalted state without thoughts and actions, he is able to perceive the presence of God and enjoy the bliss of being lost in *Samadhi*. A *bhakta* usually does not aspire for this state of bliss. In the supreme stage of *bhakti* all attraction and attachment to worldly objects and pleasures are transformed and ultimately culminate in eternal union with God.

According to Chaitanya Mahaprabhu *bhakti* passes through eight stages. The first stage is *rati* or divine love, which develops into *prema* that is marked with the positive feeling that the personal God belongs to the devotee and to no one else. When *prema* deepens to *sneha*, the idea of belonging to the *Ishta* is so intense that the devotee is not satisfied by mere sight of His image alone. *Sneha* eventually develops into *abhimana,* a feeling of jealousy on some real or fancied grievances. *Abhimana* leads to *pranaya*, which inspires confidence in the object of devotion and produces a sense of equality of the devotee with the Almighty. *Pranaya*

grows into raga, which is characterized by excessive eagerness for union with God. Raga turns into *anuraga* when the subject of devotion appears with fresh charm every moment. *Anuraga* finally culminates in *mahabhava* or supreme love, where love is unrestricted; it flows to everything, as the devotee now has the universal vision of the God as everything.

According to Swami Vivekananda there is little difference in opinion between the teachers of Knowledge (*jnana*) and teachers of love or devotion (*bhakti*). Both admit the power of *bhakti*. *Jnanis* hold *bhakti* to be an instrument of liberation while, *Bhaktas* look upon it both as an instrument and the goal to be attained. Without even seeking it, perfect love will bind to true knowledge because perfect knowledge and true devotion are inseparable. Constant rememberance of God is a means to achieve the goal. Repeated worship is actually constant remembering. The scriptures state," whom this *atman* desires, by him the *atman* is attained." The Lord exhorted," Those who are constantly attached to me and worship me with love, I give directions to their will by which they come to Me." This sincere, intense and constant remembrance of the Lord is the true *bhakti*.

According to Patanjali's Yoga sutra *Isvarapranidadhanam* is the most exalted form of *bhakti* in which the Lord grants all the desires of the devotee. According to Sandilya, *bhakti* is the most intense love to God, through a series of succession of mental efforts leading to realization of God that begin with ordinary worship and ending in a supreme intensity of love for *Iswara*. *Bhakti* is indeed *anurakti* meaning attachment to which comes after the knowledge of the nature and glory of God.

Bhakti Yoga can be classified into two stages, lower and supreme stages of devotion. Through the former all obstructions to the love towards the Almighty are identified and slowly guided towards intense love for unity with God. The success of this depends on the intensity of the urge and love towards God. This urge for realizing God should be sincere. Sri Ramakrishna illustrated this urge through a parable. After holding the head of disciple under

water and on releasing his head, the master asked the disciple, "what do you want the most when your head was submerged under the water."The disciple answered "air, air, only a breath of air." Ramakrishna concluded from the parable that "one should desire God in this fashion." However, it is not that easy for an ordinary man to develop this type of love so quickly towards God. It has to be born and successfully nurtured before it can blossoms and yield fruits. The next stage of devotion is more important and is often discarded or forgotten. Love for God also means love and compassion towards all His creations. However, there are several obstructions to developing *bhakti* which are invariably difficult to extinguish totally. Most people circumvent the real goal of God realization by practicing *bhakti* without sacrificing their way of life. In other words, they express a personal version of *bhakti,* but without sincere conviction or dedication.

B. TYPES OF BHAKTI

There are several types of devotion based on the nature of the devotee and the quality of his devotion. Some types of devotion are inferior, while others are considered pure and sublime and still others are not suitable for the majority of the votaries. If the devotee is impure at heart due to malevolence, arrogance, jealousy or anger, then his devotion is base and crude, the *Tamasic* type. However, if the devotee's worship is selfish and developed out of desire for fame, wealth. or any other worldly reward, then that devotion is qualified as *Rajasic* type. On the other hand, the person, who loves God for God's love alone, who is pure and simple with no desire for anything in return, and whose intentions are for the harmony and welfare of all the God's creation, that person's devotion is said to be *Satvic*. It is possible that *tamasic* and *rajasic* types of devotion may transcend their limitations to merge into the one and only goal, the pursuit of Truth. A devotee possessed of this love would not accept even the happiness of the heaven; his only craving being God, he is always alike in pleasure and pain, life and death, honor and dishonor and prosperity and penury.

1. *Apara and Parabhakti*

Bhakti can also be divided into the *parabhakti* (higher stage of devotion) and *aparabhakti* (lower stage of devotion). In *parabhakti*, the highest form of devotion, the *bhakta* sees the Lord and Lord alone everywhere and feels His power manifested in the entire universe. At this stage the devotee recognizes the transcendental nature of the Almighty; *parabhakti* and *jnana* now look alike, although the *bhaktha* doesn't care to merge with the God while the *janani* does merge with the God. *Bhakta continues to want the Lord to be* separate so he can worship and imbibe the beauty of the Lord.

The lower *bhakti* or *aparabhakti*, is represented by the love of God that is qualified by scriptural injunctions codified by regular methodical worship, including chanting mantras, prayers and repeating the name of the Almighty and His glories. This is the most basic form of devotion. Here the devotee decorates the idol of his *Ishta* with flowers, garlands, incantations and wave lights with chanting mantras and prayers. The devotee observes rituals and ceremonies and praises God through chanting and prayers. The devotee considers God as a supreme person who is imminent in the particular image and believes that He can be propitiated only through that form. The devotee at this level is narrow-minded failing to appreciate other form of worship and frequently criticizing others' worship of deities and divine attributes different from his own.

This lower *bhakti* might mature in time into the higher stage of absolute and unqualified devotion. The highest stage of devotion is also known as *prema*, the most intense form of divine love. For this devotee, divine love is an end in itself. Although it exists in all human hearts in dormant form, it is masked in the vast majority by ephemeral things and fleeting desires. In the ascending scale, the attributes and glories are gradually forgotten and the devotee gains more and more intimacy of divine communion. Finally he experiences perfect union with the Ultimate.

2. Gauna Bhakti

As compared with supreme or *mukhya bhakti, Gauna bhakti* is also based on lower *bhakti. Bhakta* has to go from stage to stage and evolve and the *Gauna* devotion thus fructifies into *mukhya bhakti*. In order for the devotee to be sustained and flourish, the enemies that cause distractions, such as the *ashta ragas* (desire, lust, anger, greed, ego etc) need to be controlled and annihilated. Along with the destruction of these qualities, love towards God and His creations are to be developed, and supreme love and compassion needs to be established in the *bhakta's* heart. There are many levels in this forms of *bhakti*, the most important being *bhaya-bhakthi* and *ananya-bhakthi.*

a. Bhaya-bhakthi (fear-based devotion) is the very external form of worship of a Deity as God. It is the adoration paid to a form of God outside oneself. It is the most basic form of a faith, based on the unenlightened or *tamasic* feeling that God is external to us and dwells in a particular locality like the prayer room or Temple. This type of *bhakti* is characterized by pilgrimages, and the worship of several images of God and sacred symbols, and sacred books. Followers of most popular religions do not rise above this level.

b. Ananya-bhakthi (Single-pointed devotion) is the exclusive and passionate, or the *rajasic,* form of worship of one's *Ishta Devata* in the heart. It is an intense form of monotheism and gives a healthy direction to the spirit of devotion. But, it should not give rise to bigotry and cruelty towards those who have different concepts of God and different methods of worshiping God. Among Hindus, it is well recognized that the gods that others worship are only different forms of one's own *Ishta-devata.*

3. Sakamya and Nishkamya Bhakti

Another classification of *bhakti* is based on devotion for satisfying desires (*sakamya*) and *bhakti* with no expectations what so ever (*Nishkamya*). *Sakamya bhakti* is devotion with desire for fulfilling material needs. Devotees worship God through prayers, offerings and *japa,* aspiring for wealth, power or health. Based on

the sincerity of the devotion and the genuineness of the prayers coming from the heart, the devotee will be rewarded. Although the devotee's wish for material accomplishments will be satisfied, this type of *bhaktas* will not realize the truth or attain liberation and eternal peace. By contrast, a *nishkamya bhakta* is one who is contented with worldly possessions, bodily health, and social life and now aspire only for spiritual advancement. Such a devotee will not aspire for anything from the God, but takes all the good and bad provided to him with equanimity.

4.Vidvesha Bhakti

This type of *bhakti* is described in *Bhagawatha Purana,* is based on communion through confrontation with the Almighty. However, this form of *bhkati* has not been mentioned in early *bhakti* literature and was not looked up on favourably by later *bhakti* proponents and writers. Absorption resulting from sense of *anukulya* (favourableness) can lead to the genesis of devotion. However, for an ordinary person it is not possible to develop or obtain favourableness through confrontation and hence *vidvesha bhakti* has no direct application in ordinary life. Hiranyakashipu and Ravana, are two unique examples of this type of devotion. While it may be true that such mortal antagonism could produce as much mental absorption on God as an object of love and both may help to purify the soul this confrontational type of *bhakti* is practicable or beneficial for ordinary devotees.

5. Bhakti Is Not For Non-believers

Bhakti is not for everyone. All human beings fall into two categories, the devotees (*Bhaktas*) and the non-devotees (*Abhaktas*). Lord Krishna says specifically that the *Bhagavad Gita* is not for the "*Abhakta.*" In Chapter 18, verse 67 Krishna says, "This (*Bhagavad Gita*) is not to be communicated to one who is not disciplined, or who is not a devotee, or who has not served the learned or to one who hates Me". He also declares in Chapter 7, verses 15 and 16, "The lowest among men, those of wicked deeds, and the foolish ones, do not resort to me, for their

mind is overcome by *Maya* (Nescience, Lack of awareness, illusion) and their nature is "*Asuri*" (demonic) inclined to worldly pleasures. Four kinds of people of good deeds turn to me-those who are in distress, or who search for knowledge, or who desire worldly goods or the truly wise." The Lord further elaborates in the 28th verse of the same chapter, "It is only those of good deeds whose sins are ended, and who are freed from the spell of opposites that run to me with firm determination." Even those with *bhakti* must have certain qualities to gain the grace of God. This is explained in detail in Chapter 12, verses 13-20 of the *Bhagavad Gita*. The ideal devotee should have certain qualities to gain the grace of God and 24 qualities have been described: He should (1) not dislike or hate any living beings, (2) cultivate friendship and compassion, (3) give up the feeling of "I-ness and Mine-ness", (4) be unmoved by happiness or misery (5) be forgiving, (6) strive for self-control, (7) always be content with what he or she has, (8) have a strong determination, (9) surrender his or her mind and intellect to God, (10) not be afraid of anyone or be feared by anyone, (11) desire nothing, (12) be pure and efficient, (13) be free from elation, anger, fear and turbulence of mind, (14) be indifferent to what befalls him/her, (15) be free from weakness of mind, (16) free from the feeling that he/she is an independent agent, (17) have no feeling of elation and enmity or desire, (18) develop an attitude of mind which rejects good as well as bad things, (19) have no attachments and accept pain and pleasure, honor and disgrace, heat and cold equally as his or her portion, (20) look upon friends and foes alike, (21) not indulge in idle talk, (23) not attached to any fixed abode and (24) be steadfast in mind.

6 - Bhakti as the Fifth Purushartha

Bhakti leads to the sense of ultimate unity with God when the devotee reveals himself as " I am He." The devotee sees no difference between himself and God. In the stories of the *Gopis* and Krishna, due to their love towards Krishna, the *Gopis* forgot themselves completely and felt that they were one and the same as Krishna. However, this state is different from *sayujya*, the *bhakta's*

ultimate goal, which is basaed on *jnana* or knowledge. In *sayujya* one's individuality merges in the Almighty (*Bhagawan*), similar to the individuality of a river after it merges with the ocean. This is *mukti* or release. Devotion based on personal relationship was practiced by the inhabitants of Vrija for attaining *mukti*, the ultimate goal. Their devotion ripened to attain the awareness of the unity of all existence in Him. Their sense of personal relationship and the urge for serving the Lord at all times resulted in retaining their individuality, and abandoning *moksha* and become an eternal servant of the Lord. So long as he has his human body, he lives as *Bhagavathothama*, one who sees God in all beings, and for whom all beings rest in the Almighty. He continues to serve the Lord in all beings and in all possible ways. After he gives up the body, he remains as *suddhasatva*, as non-material, pure and untainted, and serves the Lord and participate in Lord's Leela or redemptive work. This state is considered by *Bhagavata* as the fifth *Purushartha*, after *Dharma* (duties), *Artha* (wealth), *Kama* (desires) and *Moksha* (liberation).

7. Bhavas or Stages in Bhakti

In this epoch of Kali (*Kali Yuga*) all the fear and destruction that we witness in the world is due to a lack of love. Love is not merely an emotional or psychic experience. The intense love for God transcends all earthly relationships. Selfishness is the root cause of all worldly passion and divine love is absence of egoism. In fact, this is the greatest difference between *kama* (lust and greed) and *prema* (divine, unconditional love). Earthly affection, however perfect it may be, is incapable of leading one to supreme joy. Through the true love of God only, the human can be transformed into the divine. Love develops and progress through various stages as described before. First, there is faith. Faith is followed by attraction, and then adoration, and this, in due course, leads to suppression of mundane desires. This results in single-mindedness, which progresses to forgetting oneself. This state is called, *bhava* which will then transform into *maha-bhava* wherein the devotee

lives, moves and exists in the Divine Light. This is *parama-prema*, the consummation of love or Supreme Love.

Traditional Hinduism speaks of five different *bhakti bhavas* or expression of devotion. *Bhavas* are different attitudes that a devotee takes according to his individual temperament to express his devotion towards God. The different *bhavas* are *Shânta* (intense love for God), *Dâsya* (the attitude of a servant towards his master), *Sakhya* (the attitude of a friend towards a friend), *Vâtsalya* (the attitude of a mother towards her child), and *Madhura* (the attitude of a woman towards her lover). Several saints are known to have practiced these *bhavas*. Sri Ramakrishna Paramahamsa practiced all these *bhavas.* The attitude of Hanuman towards Lord Rama is considered to be of that of *Dasya bhava,* while the attitude of Arjuna towards Krishna is regarded as *Sakhya bhava*. The attitude of Yashoda towards Krishna is regarded as *Vatsalya bhava* and the immense love of Radha towards Krishna can be regarded as *Madhura bhava.*

A. *Shantha bhava.*

In *Shanta bhava*, the devotee is *Shanta* or peaceful at all times. The devotee is not overly emotional and does not experience great highs and lows, but is always peaceful, joyful and filled with harmony and love. The enemies of peace and devotion are desire, egoism, lust, anger and greed. The mind of the devotee should be filled with divine love and he should be emotionless, always undisturbed, peaceful and tranquil. Only Yogis and *Jñanis,* like Bhishma, who have direct experience of God, will be able to practice *Santha Bhava*.

B. *Dasya Bhava*

The devotee in *Dasya Bhava* considers himself as inferior to God. He takes God to be his Master and looks upon himself as just a humble servant. He considers that it is his duty to worship and love God. The devotee who follows *Dasya bhava* expresses devotion and love through service, and through this attitude he

becomes immersed in the ineffable bliss and joy. Hanuman is an example of a devotee of this type; he practiced *Dasya Bhakthi* to Sri Rama and continuously lived in supreme bliss.

C. *Sakhya Bhava*

The devotee considers God to be a dear friend, the sole supreme companion, and his equal with a pure friendship that does not degenerate into familiarity. God becomes the friend of the devotee and both God and devotee commune and live in an intimate relationship in the heart. The purpose is to be ever with God. Arjuna is an example of *Sakhya Bhakta* who expressed the devotion to Krishna and experienced the love of companionship.

D. *Vatsalya Bhava*

The devotee who expresses *Vatsalya Bhakthi* considers God as his Child and himself as the mother providing and receiving the unconditional love. Mother Yashoda had *Vatsalya Bhakthi* towards Child Krishna as her own child. This *bhava* holds no fear for God as only closeness can exists with one's own child. The devotee serves feeds and looks after the God as a mother does her own child.

E. *Madhurya Bhava*

Madhurya Bhava is the highest expression of Divine love where the devotee feels deep love and devotion towards the Lord as his Beloved and surrenders himself to God. When *Gopikas* like Radha developed *Bhakthi* towards Sri Krishna, it was the romantic love and surrender of the self to the lover, but without any sensuality. This kind of surrender is called *Madhurya Bhava. Madhurya Bhava* is the untainted love leading to oneness between lover and the beloved. *Madhurya Bhava*, the highest form of unconditional love, should not be mistaken for earthly passion and love, however. Earthly love is undoubtedly selfish and is undertaken by the individual to please his own self. Unconditional love transforms the human into the divine and is represented by the state of the *Gopis* of *Madhura* towards Krishna.

Madhurabhava is divided into eight progressive stages, that the devotee passes through: (1) *Prema* which is characterized by attachment that never wanes, (2) *Sneha* is the stage when the heart melts in pure love, (3) *Mana* is the enhancement of love through assumed or real obstruction, (4) *Pranaya* is unreserved confidence and friendship (5) *Raga*, is the augmentation of love through expectation as in separation, (6) *Anuraga*, is the experiences of unending and renewed novelty in love, (7) Simple *Bhava* is the state of absorption in Krishna-consciousness characterized by a number of physical and mental methods of expression, (8) *Mahabhava* is the perpetual state of unlimited love manifest only in divine incarnations and not in ordinary people.

8. How to Practice and Develop Bhakti

Devotion is supreme attachment to God through any one of the *Bhavas* described above. It can be practiced through nine modes or stages where intense love is the common denominator. All *Bhavas* are beyond worldly norms and are untouched by the laws of human Dharma. All of their actions are concerned only with the God. Good conduct that is in accordance with perfect moral law is an auxiliary to pure devotion and follows the true devotee wherever he goes. One cannot develop true devotion to God unless his heart is pure and he is involved in all the worldly activities in a personal but unselfish way. Perfect detachment and renunciation are the needed preliminaries for developing real devotion. Renunciation can be acquired through the practice of the nine forms of devotion. *Bhagawata* describes these nine devotional modes as

"*Sravanam kirthanam Vishnorsmaranam padasevanam,*
Archanam vandanam dasyam Sakhyamatma nivedanam"

These nine devotional modes are the following: *Sravana* (hearing of God's *Lilas* and stories), *Kirtana* (singing of His glories), *Smarana* (remembrance of His name and presence), *Padasevana* (service of His feet), *Archana* (worship of God),

Vandana (prostration to the Lord), *Dasya* (cultivating the *Bhava* of a servant with God), *Sakhya* (cultivation of the friend-*Bhava*) and *Atmanivedana* (complete surrender of the self).

1. **Sravana** is the hearing of the Lord's *Lilas* or divine pasttimes. *Sravana* includes hearing of God's virtues, glories, sports and stories connected with His divine Name and Form. Listening to the Divine stories and glories from a learned teacher is important in developing spiritual inclination for the devotee and the eventual merger of his mind with divinity. The mind gradually loses the charm for the world. The devotee should try to live in the ideals preached in the scriptures. King Parikshit attained Liberation through *Sravana* when he heard the glories of God from *Suka* Maharishi. His heart became purified through the *sat sangh* and he attained liberation and enjoyed Supreme Bliss.

2. **Kirtana** is singing the glories and praises of the Lord that will give pleasure to the mind and purify the heart. *Kirtan* is the method suitable to all people who would like to follow the devotional path. By singing the Lord's glories, the devotee is filled with Divine Emotion, losing himself in the love of God. These emotions include goose - weeping and chocking up of the voice due to extreme love for God. The devotee intermittently experiences ecstasy and he sings and dances, losing body awareness.

3. **Smarana** is the remembrance of His Name and Presence at all times. This will destroy all worldly habits, traits and attachments and turn the mind from sense-objects. *Smarana* is the unbroken and continuous thinking of the glories of the Lord, His Name and Form. The mind perpetually meditates on what is heard about the glories of God and His virtues and forgets his own body consciousness. Both Dhruva and Prahalada were *Bhagavan's* devotees of this type. It is said that Prahalada could not utter the letter "*Ka*" because it reminded him of Krishna and he would go into a superconcious state or Samadhi. Remembrance also includes hearing of stories pertaining to God,

talking of God, teaching others about God's sports and meditating on the attributes of God. There is no special time or place needed for these types of devotional activities.

4. **Padasevana** is service of His feet. As *padasevana* is not literally possible, we can have an image of God or consider the entire humanity as His image and do service to others as service to God. Padasevana is service of all of humanity, as the universe is the *Virat-Svarupa* (cosmic form) of God Himself.

5. **Archana** is nothing but the sincere worship of God. This worship can be performed using a symbol or image of God or through a mental form of worship. The image selected should be one appealing to the mind of the worshipper and can be done with external materials or merely through a mental feeling. The latter one is an advanced form of worship that can be carried out by those who have a pure and established mind. The purpose of this type of worship is to purify the heart through surrender of the ego and love of God.

6. **Vandana** is prostration to the Lord. Prostration before the form of God with faith and reverence or to all other beings, regarded as His own forms, is a very satisfying and rewarding worship for the devotee. Humble prostration touching the earth with the eight limbs of the body (*Sashtanga-Namaskara*), with faith and reverence before a form of God, or prostration to all other beings considered as the One God, is the most divine expression of devotion to the Almighty. The ego or *Ahamkara* is annihilated completely through prayer and prostrations to the God.

7. **Dasya** is Service of the Lord. This includes service in the temple, service to people, service to the poor and the sick, all directed as a service to God Almighty. The devotee destroys his self will and gives himself completely to God and does not retain any personal desires. To serve God and carry out His wishes, realizing His virtues, nature, mystery and glory, considering oneself as a slave of God, is *Dasya Bhakti*. Serving and worshipping the idols in temples, keeping the temple premises

clean, meditating on God and mentally serving Him like a slave, serving the saints and the sages, serving the devotees of God, and serving the poor and sick as forms of God are also included in *Dasya-Bhakti*.

8. **Sakhya** is friendship with the Lord. The devotee joyfully takes up any work of the Lord, leaving aside his personal work. Then devotee feels that everything he owns belongs to his friend, who is his own God. Arjuna cultivated this kind of *Bhakti* towards Lord Krishna. To be always with the Lord, to treat Him as one's own dear relative or a friend and, to be in His company at all times is devotion based on friendship. Such a love developed towards God instead of towards man will lead to spiritual love by transforming mundane love into the Eternal love.

9. **Athma Nivedana** is the complete self-surrender to the Lord. The devotee offers himself entirely including, his body, mind and soul to God and in turn, all the needs of the devotee will be taken care by the Almighty without him asking or expecting anything. The devotee keeps nothing for himself. He loses even his own self so that he has no personal and independent existence. Grief and sorrow, pleasure and pain, the devotee treats as gifts sent by God and does not attach himself to them. He considers himself as an instrument in the hands of God. This self-surrender is Absolute Love for God exclusively and there is nothing but God-consciousness in the devotee. The highest truth is Absoluteness and the soul rises through different states of consciousness until it attains Absolute Perfection when it becomes identical with God.

The nine modes of *Bhakti* are the ways in which a devotee attains the Supreme Ideal of life. A devotee can take up any of these paths and reach the highest state. The path of *Bhakti* is the easiest of all and is not against the nature of human inclinations. It slowly and gradually takes the individual to the Supreme without

frustrating his human instincts. It is not direct assertion of God, but a progressive realization of Him.

A criticism often raised by followers of other paths of God-realization is that devotional path is nothing but a state of emotion with no intellectual basis. To the contrary, it is a sustained state developed through discipline and training of the will and mind. Through these means one develops intuitive knowledge of God and further intensifies love and affection for Him. This apprehension of true knowledge eventually proceeds from idol worship to the ultimate oneness of the devotee with the cosmic reality of the God.

1 GURUVAYURAPPAN TEMPLE

1. Introduction

As discussed above, there is a close relationship exists between Poonthanam and Guruvayurappan, the most beloved deity of Guruvayur temple. The composition of Jnanapana is a result of the devotion of the poet to Unnikrishna (the child Krishna), the deity of Guruvayur. Hence it is only appropriate to give a short account of the Lord and his abode in Guruvayur. Besides, it will provide some information to those who have not visited the temple and are not conversant with the glory of Sri Guruvayurappan.

The famous Krishna temple, popularly known as Guruvayurappan Temple, is located in the town of Guruvayur in Thrissur district of Kerala State. The legends indicate that the site of worship has been in existence since Vedic times and several stories continue to be told about Guruvayur Temple and its presiding deity. The earliest reference for Guruvayur is found in the 14th century Tamil work Kokasandesam, in which "Kuruvayur" is mentioned. Many references to Guruvayur can be seen in several works dated as early as 16th century AD. Although the Guruvayur Krishna temple is the most popular temple for the Keralites, it became popular outside Kerala due to the popular book, *Narayaneeyam*, written by Melppathur Narayana Bhatathiri, a dedicated disciple of Guruvayurappan. Legends show that Bhattathiri prayed to the Lord to cure his paralysis and was duly cured upon writing the famous *Narayaneeyam*, a condensed form of the *Bhagavata*. The author of *Jnanappaana*, Poonthanam, spent his life worshiping *Guruvayur* Krishnan after he apparently lost his infant child. Several other poets also were responsible in making Guruvayur Temple known for its greatness. The temple is

considered to be one of the greatest among the major places of worship in India. Currently there are a number of Guruvayurappan temples outside Kerala, including several in the American continent, a clear indication of the ardent faith of the devotees of Kerala who live in other parts of the world.

2. Legends

Sri Narada purana mentions *Guruvayurpura mahatmyam* and describes how Janamejaya, son of Parikshit, was cured of leprosy by taking refuge under the feet of Guruvayuruppan. The *Pandavas* handed over the kingdom to their grandson Parikshit and left for the forest to spend their remaining days. Parikshit died of a snakebite after being cursed by a saint, who said that Taksaka, the king of serpents, would kill him.. After Parikshit's death, Janamejaya conducted a sacrifice to destroy all the snakes of the world including Takshaka, whom he blamed for his father's death. Hundreds of thousands of snakes fell into the sacrificial fire and were killed, but the *yajna* was eventually stopped by a Brahmin called Astika before Takshaka was killed. Due to the sin accumulated through the killing of so many snakes, Janamejaya was afflicted with leprosy.He lost all hope of a permanent cure.

Sage Atreya (son of Atri) came before Janamejaya and told him to take refuge at the feet of Sri Krishna at Guruvayur. Janamejaya wanted to know the Sthala purana (the legends) and the greatness of the temple. The story that follows is the legend that the sage told him. The idol, which could be seen in Guruvayur, had been worshipped by Vishnu, who then gave it to Brahma. Prajapati Sutapa and his wife Prasni did tapas to Brahma, who was pleased with their devotion and gave them this idol for their worship. They worshipped the idol with such devotion that Mahavishnu Himself appeared before them and offered to grant a boon. In their overwhelming enthusiasm, they asked thrice for a son with valor equal to Mahavishnu Himself. Mahavishnu told them that He himself would take birth as their son three times and that in all three lives, they would receive Brahma's idol for their worship.

In their first life in the Satya Yuga, Mahavishnu was born to them as a son, Prasnigarbha. Prasnigarbha instructed them on the importance of Brahmacharya (celibacy) to the world. In the second birth, Sutapa and his wife Prasni were born as Kashyapa and Aditi and Mahavishnu was born as Vamana. Finally, in a third life that occurred during the *Dwapara Yuga*, Sutapa and Prasni were born as Vasudeva and Devaki and gave birth to Krishna. Brahma's idol was given to Vasudeva and Devaki for their worship, which Sri Krishna later installed in a temple he established at Dwaraka.

At the time of Krishna's departure he instructed his devotee Udhava to protect the idol and install it at a sacred place with the help of Brihaspathi (the guru of the Devas) and Vayu (the God of the winds). Guru Brihaspathi and Vayu took the idol and installed it at the present Guruvayur temple. This is how the place got its name Guruvayur, where "ur"(uru) means place. It is believed that Bhagavan Shiva and his consort Devi Parvati were present at the auspicious moment of installation of the idol. Because there was a lack of space, it is said that Shiva moved a little further away and gave his blessings from the nearby Mammiyur Temple. As per tradition, every devotee who goes to Guruvayur is expected to visit Mammiyoor also to experience the full bliss.

The temple in due course received the patronage of the Samuthiris (Zamorins), the rulers of Kozhikode and the north Kerala regions. These monarchs regularly renovated the temple and took care of its maintenance and preserved its sanctity. Despite repeated plundering by invaders, the temple was resurrected by the people and rulers and returned to its original form. In 1970 a severe fire destroyed the entire temple except the Sreekovil, the flag post and a few lesser shrines. Extensive renovation was undertaken and the wooden temple has been fire proofed in its present state.

3. Temple structure

For a very famous Temple, the Guruvayur temple is not as imposing as many other famous temples in India, particularly those

in parts of Tamil Nadu, South India. But the temple is a classic representation of typical Kerala architecture with *Koothambalam* (house for spiritual plays and musicals) and an *Aanappanthal* (elephant shed). The walls of the temple sport murals that depict stories from various Puranas. The *sreekovil*, where the idol of the Lord is installed, is square in shape with pyramidal roofing. Mural paintings also abound on the walls of the *sreekovil*. The door, as well as the roof, is covered in gold. On either side of the door, two statues of *Dwarapalakas* (guards) are installed. The principal idol is seen standing with four hands (*Chaturbahu*) that carry the *Sankhu* (conch), the *Sudarshana chakram* (serrated disk), the lotus flower and the mace. Although the Lord is worshipped in his many manifestations, the most favorite and appealing form for devotees is *Unnikrishnan* (child Krishna). The idol is believed to have made from a rare form of stone known as *Patala Anjana*.

In front of the *Sreekovil* is the *Namaskara Mandapam*. It is a rectangular structure with pyramidal roofing. The *sreekovil* is surrounded by a rectangular wall structure called the *Nalampalam* or the *Chuttampalam*. The right side of the *Sreekovil* representing, part of the *Chuttampalam*, is the temple kitchen known as *Madappalli*. Close to this is the *Sarasvathi Ara*, where *Sarasvathi Pooja* is conducted during *Navaratri* festivals. The shrine of *Ganapathi* is situated towards the left side of the *Sreekovil*, while the shrines of *Sastha, Devi* and the *upadevathas*, can be seen on the southern and the northern sides of the main shrines.

Outside the *Nalampalam* and in front of the entrance to the temple, the *Kotimaram* or *Dhwajastambham* (flagstaff of the temple) that is encased in gold is installed. The *Balipeetams* also are located here. The *Vilakkumatam*, which is an intricate array of metal lamps, is attached to the outside walls of the *Nalampalam*. On auspicious occasions, these lamps illuminate the whole temple. The whole area between the east *Gopuram* (gate tower house) and the west side of the *Nalambalam* is covered with a tiled roof

called *Aanappanthal* (elephant shed) which provides shelter for elephants and for the pilgrims waiting for worship and is decorated with pictures and paintings. To the south of the *Gopuram* there is a huge Temple Bell. The *Koothambalam*, located at the southeast corner of the Temple,is where *Koothu* (spiritual plays and musicals) is performed. The *Pattayappura,* or the granary is situated on the southwestern side. The northern side of the building is called the *Agrasala* or the dining hall. This is also used for daily *Narayana japam, Bhagavata* discourses and sometimes as the green-room for *Krishnanattam*. The passage through the northern wall of the temple leads to the temple pond called *Rudratirtham*. It is here that the processional deity or the *Utsava Vigraha* is bathed on the last day of the *Utsavam* (the annual festival).

2 THE LIFE AND WORKS OF POONTHANAM

Poet Poonthanam (1547-1640), a Namboothiri Brahmin. Was born near Perinthalmanna in the present Malapuram district of Kerala. He was a contemporary of Melppathur Narayana Bhattatiri, the celebrated author of "Narayaneeyam",and Ezhuthachan, who wrote the Bhagavatam, Ramayanam and Mahabharatam in Malayalam Kilippattu. Poonthanam was a great devotee of Lord Guruvayurappan. The devotional movement rampant throughout India during the 17th century had made a significant mark on the overall spiritual arena of Kerala. Three great poets-Ezhuthachan, Bhattathiri and Poonthanam-were instrumental for this wave of spiritual uplift in Kerala.Bhattathiri composed *Narayaneeyam,* depiciting his adoration of Guruvayoor Krishan, his beloved deity. *Narayaneeyam*, composed in Sanskrit, is a melodious compilation adored by scholars all over India. Ezhuthachan and Poonthanam, on the other hand, composed their works in Malayalam, which was understandable to the common man of Kerala. Poonthanam was unequivocally deemed significant for his role in evoking *bhakti* through his poetry. His compositions were written in the simple Malayalam of the common people of Kerala,but conveyed the most profound devotion to the dearly beloved deity of the Guruvayoor temple, Sri Krishna Himself. Of Poonthanam's several composition, "*jnanappaana*", is the most renowned. It is not an exaggeration to say that no Malayalees can be found, irrespective of religion or cast that cannot recite a few verses of "*jnanappaana*". This poetic work appealed profoundly to all, particularly those experiencing bereavement or who are passing through calamities in life. Poonthanam was truly an inspired Malayalam poet.

Composed in a lyrical style called "*panappattu*", as suggested by the title, "*jnanappaana*" consists of 366 lines of poetry, simple in language, musical in sound, rich in meaning and filled with philosophical wisdom. The poem is a veritable treatise on *Sankirtan* or devotional worship. When sung in chorus every verse of *Jnanappaana* is repeated with the prayer below.

Krishna Krishna Mukunda Janardana,
Krishna Govinda Narayana Hare,
Achuthananda Govinda Madhava
Sachidananda Narayana Hare

This prayer imparts a spiritually exalted joy and warmth to all devotees and will inevitably mesmerizes the listeners. No wonder Poonthanam's "*jnanappana*" is a household name in Kerala. His poems convey the worship of Krishna through devotion. Poonthanam highlights in *jnanappana* the ideas of the ephemeral human life, the cycle of birth and death and the theory of karma. He urges everyone to sing the glory of the Lord by giving up ill will and harted among themselves and by developing compassion and love for all.

Covetousness for wealth, attachment to worldly pleasure and, selfishness keep man away from God.In *Jnanappana,* Poonthanam praised *Bharatavarsha* (the land of Bharata, India) as the *karma Bhoomi (*Land of action), where one can attain salvation by effectively discharging his duties. He states that people living in the other worlds worship India with folded hands, lamenting their unfortunate fate of not having been in India.

The exquisite message from the revered *Bhagavatha Purana* is codified in *Jnanappana* to rejuvenate the innocent masses. His mission, in retrospect, was a historical necessity for the revival of the *bhakti* movement in Kerala and to combat the denigrated moral and social degradation experienced during that time. the poet laid a new emphasis on the doctrine of *bhakti* as the best means of attaining salvation because it required no previous knowledge or rituals and could be practiced by anyone irrespective of cast, creed or other division. As a poet of vernacular

Malayalam, Poonthanam succeeded in elevating Malayalam as a popular medium of devotional literature. He defied the tradition by using common man's Malayalam to compose his hymns at a time when Sanskrit and *Manipravalam*(a mixture of Malayalam and Sanskrit) were dominant in the literary horizon of Kerala. Poonthanam's influence on the masses has been extensive and profound on account of his literary skill marked by the beauty of expression, simplicity of language and his unique simple style.

Besides Jnanappaana, the poet's zeal for Malayalam and devotion for Lord krishna found literary expressions in other poems such as *Santhana Gopalam*, *Sri Krishna Karnamrutham*, *Kuchela Virtham* and a host of many other melodious songs in praise of Lord Krishna. Poonthanam spent his life in Faithful surrender to lord Guruvayurappan.

Legends Associated with Poonthanam

There are a number of legends associated with Poonthanam, his life, literary work and his dedicated devotion to the deity *Guruvayurappan.* Without questioning their authenticity a few of them are being reproduced here to show the overall appreciation of his devotion and the popularity he has gained among ordinary people. There are several versions of the story of Poonthanam's only son,a child born of many prayers and born late in his life, was not destined to live. On the eve of *Annaprasanam*(the rice feeding ceremony in Guruvayoor) the infant died when he accidentally fell into hot boiling rice that had been prepared for the function. Poonthanam surrendered himself to the will of the Lord Guruvayurappan and was at once blessed with a vision of the divine child Krishna, inspiring him to compose "*Jnanappaana*". Through his ardent devotion to the Lord, Poonthanam accepted his son's death and directed his life towards a noble path dedicated to Guruvayurappan. Though he lamented, he consoled himself:

"When the baby Krishna plays in our hearts,
Why desire to see the play of any other child"

This magnificent verse is an indication of the poet's uncontested faith in Guruvayurappan.The irony is that the father in Poonthanam lost a child but the poet devotee and all the devotees of generations to come gained the child Krishna as their own.

There is another version of the same story. Poonthanam Namboodiri, after a long wait was blessed with a baby boy.He decided to celebrate the first ritualistic rice feeding ceremony of his child and invited all the Namboodiri families in the neighboring region for the function. The auspicious ceremony was due to be conducted in the night.Ladies who came early in the day used the bedroom of the child for changing their dress. Unaware of the sleeping baby's presence on the bed, the ladies piled up all their cloths and jewelry on the baby. When the mother of the baby went inside the room to pick up the child for giving a bath before the function, she was shocked to find her baby dead due to suffocation. What ever the correct story, poonthanam became a detached devotee of Guruvayurappan and, the famous work Jnanappaana came out to console not only his grief but, also the grief of all others subjected to same sorrow.

Legend goes, though Poonthanam and Melppathur were great devotees of Lord Guruvayurappan, Poonthanam, always composed his lyrics in the vernacular Malayalam as he was not well versed in Sanskrit language or literature. Melppathur, on the other hand, was an erudite scholar and Sansakrit poet who was well known for his devotion to lord Guruvayurappan. This was a time when Poonthanam was composing *Santhanagopalam* and Melpathoor was writing his famous epic *Narayaneeyam.* Both of them stayed in Guruvayur and engaged in the composition of their respective work. Poonthanam approached Melppathur to go through his manuscript to correct his Malayalam composition. However, Bhattathiripad who was prejudiced against Malayalam and critical of Poonthanam's lack of proficiency in grammar and his ignorance in the vedas he insulted Poonthanam by publicly ridiculing his lack of knowledge of syntax (*vibhakti).* Unable to bear the

insult of Melppatur,with tormented heart he prayed to Guruvayurappan for His mercy. At this juncture everybody who assembled there at the temple including Melpathur heard the oracle from the Sanctum Sanctorum of the temple that He accepted the *bhakti* of Poonthanam over the "*Vibhakti*" of Melppathur. Hearing this and trembling with fear, Bhattathiri approached Poonthanam and apologized for his agonizing comments. Subsequently, Melppathur corrected the writings of Poonthanam.

In another instance, it is said that Guruvayurappan was again partial towards his devotee, Poonthanam. The learned Brahmins of the temple used to laugh at Poonthanam's Sanskrit reading and recitation of *Bhagavatham* at the temple. One day Poonthanam was wrongly reciting "*Padmanabha 'Maraprabhu"*, which literally means Lord of trees in malayalam. The learned Brahmins assembled there openly laughed at Poonthanam and corrected him by saying, "*Padmanabha"* is not "Maraprabhu" (Lord of tress) but *Amaraprabhu (*which means Lord of immortals in Sanskrit). Immediately, everybody assembled there heard a celestial voice arising from the temple: "*I am also Maraprabhu"* (meaning I am also Lord of trees).

In another legend, Bhattathiri had presented Poonthanam a ring, which he subsequently always wore. Poonthanam used to go to Guruvayoor temple everyday to worship his personal deity Krishna. Oneday he got delayed with other work and, as a result, it was twilight when he happened to be walking in the forest. Three robbers approached and started searching him. Poonthanam was very scared and prayed to Lord Guruvayurappan. Suddenly there was the sound of approaching men on horses. Hearing the noise, the robbers ran away. The army chief of the local ruler approached Poonthanam with his soldiers. Poonthanam thanked the chief for his timely help and begged him to accept a gift as a token of gratitude. The chief insisted on having the ring Melppathur presented to Poonthanam as a token of affection. Since it was a treasured present from a person like Melppathur, Poonthanam was hesitant to part

with the ring. However, since the chief had saved him from the robbers Poonthanam hesitantly presented the ring to the chief. After taking the ring, the chief went away and Poonthanam reached Guruvayur safely. That night, the temple priest had a dream instructing him to return the ring the deity was wearing to Poonthanam. The next day, Poonthanam came to the temple for his regular *darsan*. The temple priest promptly brought him the ring and explained the instructions he received in his dream. Poonthanam in his astonishment realized who indeed have saved him from the robbers.

The are many more legends about Poonthanam, but all legends demonstrate his ardent devotion to Guruvayurappan and provide us insight to devolop and cultivate devotion to the Almighty.

3 JNANAPPAANA COMMENTRY

INVOCATION

Krishna Krishna Mukunda Janardana
Krishna Govinda Narayana Hare
Achuthananda Govinda Madhava
Sachidananda Narayana Hare

This hymn is intended to evoke the personal deity of Poonthanam, the all pervading compassionate Lord Guruvayurappan. The holy names of Sri Maha Vishnu – such as Krishna, Mukunda, Janardana, Govinda, Narayana, Hari, Achuthananda, Madhava, and Sachidananda –are repeated in the melodious prayers and are recited for evoking the deity. This hymn is repeated even today in daily worship as well as for ceremonious recitations in most Hindu households throughout Kerala.

Jnanappaana can be literally translated as " pot of knowledge" or "song of wisdom." The term literally means "paana," a cup or pot, but "paanappaattu" also denotes a special meter of Malayalam poetry frequently used in earlier days. This form of poetry is a rustic musical presentation, widespread among the ordinary folks of Kerala, who have very little knowledge of Sanskrit, a symbol of prestige and aristocracy.

It is customary to start all works of spiritual content with due obeisance to the Guru or teacher. The guru may be a living master or a conceptually symbolized God-head, one with a form or without. The great devotional poet Poonthanam, therefore, began his composition with the worship of Guruvayurappan. Jnanappaana consists of 366 padas or lines (though this number varies in different publications), beginning with the invocation of Guruvayurappan and offering total surrender to his beloved Guru. The poet supplicates

with ardent faith for the blessings of his guru and personal deity, Guruvayurappan, that he might accomplish the task of completing the poem "Jnanappaana."

SECTION-I

Guru Nathan thuna cheika santhatham
Thiru namangal navinmel eppozhum
Piriyathe irikkanam nammude
Narajanmam saphalamakkeeduvan 4

May the guru shower his grace profusely on this humble devotee, so that he can repeat the names of the Almighty at all times. This is the only path available to a devotee to fructify this human birth and attain the goal of salvation.

The poet earnestly wishes that, with due blessings of the guru, he may be able to repeat the holy names of the Almighty God, Guruvayurappan, at all times with single-pointed dedication and devotion in order to fulfill the purpose of this rare and precious human birth.

Although the word "guru" literally means big or great, it is defined in the Guru Gita as:

"Gu shabdasthandhakarassyat Ru shabdadsthnirodhakah
Andhakaranirodhitwatd gururithyabhi dhiyate"

The letters "GU" in the word "guru" mean darkness, and the letters "RU" mean the removal of the darkness. Thus "GURU" indicates the one who removes darkness from the mind of the disciple (the true teacher). Guru is also personified as the mighty Lord Ganesha and his brother Subramanya. Furthermore, the guru is implied in the scriptures as the all pervading and supreme Brahman. In "Jnanappaana" the poet begins with a prayer to overcome adversities that may confront the progress of his mission. Scriptures accept three types of adversities, namely *adhyathmika*, *adibhouthika* and *adidaivika*. These impediments lead to sorrow from physical forces inflicted by fellow beings and from influences from supernatural forces and those arising bodily or mentally from one's own self. The merciful God has given us the most valuable

birth, namely a human life. Sankara Bhagavat Padar has illustrated the greatness of this human birth in his Viveka Chudamani (Crest Jewel of Knowledge).

"Janthunam narajanma durlabhamatah pumsthvam tatho viprata..." (Vivekachudamani -2)

For all living creatures a human birth is indeed rare and difficult to acquire. To live as a human is prescribed in the Vedas as essential for spiritual advancement and eventual salvation. The final goal can be accomplished by the discrimination of the real from the unreal and by establishing oneself faithfully at the lotus feet of the God Almighty. The poet strongly argues that instead of wasting this precious human life on ephemeral pleasures, we should dedicate ourselves to liberation and attaining salvation by repeated chanting of the names of the Almighty.

SECTION II

Innale yolam enthannarinjeela
Ini naleyum enthannarinjeela
Inni kanda thadikku vinasavum
Inna nearm ennethu marinjeela.
Kandu kandangirikkum janangale
Kandillennu varuthunnathum Bhavan
Randu nalu dinam kontoruthane
Thantiletti nadathunnathum Bhavan
Malika mukaleriya mannante
Tholil marappu kettunnathum Bhavan. - *14*

We have no knowledge of our prior lives, nor do we have any information of our births to come. We do not have the means to obtain the details of our past or future lives. Furthermore, there is no source known to us that would be able to furnish reliable details of what is in store, even in our current life. No one can predict with certainty when this perishable body will meet its end. The same idea is reflected in the Bhagavat Gita (II.12):

Na tveva 'ham jatu na 'sam, na tvam ne'me janadhipah
Na cai 'va na bhavishyamah, sarve vayam ata param.

These lines express the idea that there was never a time when you, nor I, nor any of these rulers of men did not exist. Similarly, there never will be a time when all of us shall cease to be. The only difference, Krishna explains, is that I know all this, but you do not.

Man is mainly concerned with worldly matters, particularly his physical pleasure and material well being. The purpose of this life as a human being can only be fulfilled through constant remembrance of God. The truth is that no worldly achievements will help us in the pursuit of Self realization, our reunion with the Almighty, the ultimate aim of this precious birth. We do not realize that our life is controlled by God Himself. For this, the poet laments and expresses pity for all human beings. He cites very convincing examples from our own lives to prove this point, examples of people we frequently mingle with in daily activities who vanish abruptly without warning. God alone through His grace lifts some people with no means in life and bestows on them immense riches instantaneously. Provided with unimaginable joys and luxuries of life, these people will virtually be elevated as kings and will be carried on a palanquin. O God, you indeed are the one who also dethrones a mighty King of heavenly pleasures and powers to the life of a miserable beggar carrying a begging bowl and torn rags.

The uncertainties of life and its activities are illustrated by the poet with subtle examples. The human being is ignorant and does not appreciate or understand the mighty hand behind the phenomenon of worldly life. Poonthanam goes to extremes to depict the realities of the unpredictable happenings of life. He warns us that we have no knowledge of our previous lives, or the present one. Our faculties are incapable of comprehending events that have happened in our previous lives. This truth is irrefutable, even to modern science, as it cannot contribute any clue to understanding this phenomenon. Furthermore, we have no means to apprehend the events or nature of our future lives. Even in our current worldly life, we notice a multitude of vagaries and oddities. People who live among us and participate in various activities depart their bodies

abruptly without a warning. It is not uncommon to witness that some among us amass wealth in a disproportionate manner beyond our imagination. It is also amazing to see an immensely rich person reduced to extreme humiliation by losing his wealth and pomp abruptly. These happenings are not uncommon, but we do not try to learn our lessons from it.

In order to fulfill life's mission, it is essential to have a well-founded awareness of the God Almighty. This can obviously be achieved only through acquiring the right knowledge and developing intense devotion to God. Worldly achievements invariably possess no real value in uplifting us towards realization of the Truth. Humans immersed in worldly traps are unaware of the paradoxical predicaments in which they are immersed. Even if informed of them, they seldom make any effort to rectify the defect. We are even ignorant of our present lives and ignore our past and future lives. On analysis of this confusion, one comes to the conclusion of one's own helplessness and limitations for meeting the physical state, let alone the realm of spirituality. Although everybody claims to be an all knowing expert, we ultimately must accept our inability to confront this simple crisis occurring in our lives. Many may accept the simple fact that they are ignorant of their lives before birth and after death.

It is correct to say that we have no control even over our present life. We have no knowledge of what happened yesterday and have no hints of what would happen tomorrow, as both are non-apprehensible to us. Our intellectual understanding has not provided any reasonable predictability of the future. Past happenings also have not provided any rational validity of forecasting the future events. In short, most of these events happened in our life and those that would happen in the future are not entirely in our control. These examples further demonstrate that human life is by and large sorrowful and that future events in our lives are unpredictable. The reasonable question becomes, do we have a reliable remedy to avert this predicament? The answer is loud and clear: we need to surrender to the Almighty with single-pointed devotion, dedication and love. The poet expounds this in the following verses.

SECTION-III

Kandal ottariyunnu chilar ithu
Kantalum thiriya chilarkkethume
Kantath onnume satyamallennathu
Mumpe kantangariyunnithu chilar
Manu jaathiyil thanne pala vidham
Manassinnu visesha mund orkkenam

Palarkku mariyenam ennittallo
Pala jathi parayunnu sastrangal
Karmathil adhikari janangalkku
Karma sasthrangal undu pala vidham
Jnanathinnadhikari janangalkku
Jnana sastrangalum palathuntallo

Sankhya sasthrangal yogasastrangalum
Sankhyillathu nilkatte sarvavum
Chuzhaneetunna samsara chakratnil
Uzhanneetum namukk arinjeeduvan
Arivulla mahathukkal untoru
Paramarthamarul cheythirikkunnu

Eluthayittu mukthi labhippanai
Chevi thannithu kelpin ellavarum. **34**

The poet further explains that the ability to understand and comprehend spiritual knowledge is not identical in different people. It is an accepted fact that the qualities and abilities of people vary; therefore, there is no single, universal path by which all seekers will attain the goal of God realization. Everyone's perception of the external world varies; so also their spiritual awareness. Upon experiencing worldly phenomenon, some people immediately understand the truth as it is, while others remain ignorant of the truth irrespective of the many difficult challenges they might experience. Many do not acknowledge their problems nor do

they learn from them. Some people are wise, while others lack intelligence and are even dull; some are compassionate, while others are cruel and destructive. And yet there are still others who, on perceiving the falsehood of nature, aspire only for the highest spiritual emancipation, namely the attainment of the highest Truth.

The impermanency and the unpredictability of our lives are described in the previous verse. By contemplation one can arrive at a practical solution for all worldly problems and courageously march towards the goal. Because of their different *vasanas* or latent tendencies, however, no two individuals have identical circumstances, even though they are pursuing the same goal. In order to serve everyone's varying needs, diverse philosophies have emerged. For example, for those actively engaged in work, learned saints of the past encouraged action-oriented practices (*karma yoga*). For those who take a more intellectual and logical approach to relinquishing the veil of ignorance, *jnana yoga* (the path of knowledge) was developed. Those with a more devotional disposition were given the *bhakti* (or devotional) path. Several of these paths are extensively described in *Srimad Bhagavat Gita* and other scriptures. Similarly, various *darsanas* offer practices according to individual's needs for realization of the Truth. Each individual, then, can start from his own level of comprehension and tread towards the supreme goal. Though the paths may be different, the goal attained is one and the same, the universal Truth, Brahman.

Any suitable path can be selected for achieving the goal; however, each of the paths has advantages and limitations. Some are more difficult to practice, while others take more time to attain the goal. The renowned poet from Kerala, Melpathur Bhattathiri, expressed this idea in his book *Narayaneeyam*. He explained that the limitations of paths such as *karma yoga*, practiced diligently, may be that they take more time to yield results, while *jnana yoga*, because of its erudite concepts based on *upanishadic* philosophy, may be incomprehensible to the common man. For that reason, Melpathoor advocated *bhakti* towards the all pervading Lord,

which is the same as love towards oneself and all of creation, as the sweetest and most exalted of all the paths for God realization (*Narayaneeyam* II.8). The poet is likewise very keen on simple methods such as bhakti which he himself determined to be most effective.

The author is clear about the faultless means available for reaching the shore from the stormy ocean of the life cycle. Regardless of the path, the final goal is the same – the successful culmination of the cycles of birth and death. Poonthanam emphasizes that the *Rishis* derived these different practices from their own direct experience in order to satisfy the diverse needs of aspirants. Therefore, for those needing help, there is no paucity of paths to God realization. All that is needed is a receptive ear.

Nishkamam niyata-svadharma-charanam yat karma yogabhidham
Tad-duteya bhalam Yadaupanishada-jnanopalabhyam pura
Tattvavyaktatya sudurgamatharam chittasya tasmad-vibhu
Tatparamatmaka-bhaktireva satatam svadiyasi sreyasi.

As stated above, *karma yoga*, the path of duty, is difficult to practice and takes a long time to obtain results. This involves performing one's prescribed duties (*svadharma*) without attachment and without being prompted by desires. The path of knowledge (*jnana yoga*) is equally difficult to practice. The path of devotion (bhakti yoga), on the other hand, is the simplest and the easiest to practice, even for a layman. Melpathoor further illustrates this point (*Narayaneeyam* 2.9):

Atyayasakarani karma-patalanyacharya niryanamalah
Bodhe-bhaktipathe 'thavapyuchitatm-mayanti kim tavata
Klistva tarkapathe param tava vapor-brmakhyamanye punah
Chittaradratvamrite vichintya bahubhih sidyanti janmantara

In order to purify the mind, the karma yogi performs a number of painful exercises for purifying the mind. These include performing rituals, going on pilgrimages to holy places and temples, conducting charitable services, and more. Self knowledge can dawn only in a

pure mind. Others strain themselves in the path of logical reasoning by pondering over supreme Brahman. However, without melting the heart through love and devotion, it will take many lives to attain the goal.

Like Poonthanam, Melpathoor was also critical of rituals and other difficult, time consuming austerities for purifying and preparing oneself in the pursuit of God realization. Similarly, he warned that those following paths such as *Raja Yoga* and *yjnas* (sacrifices), would have to struggle for a long time in order to achieve the goal. Thus, both advocated the greatness of *bhakti,* the path of devotion.

SECTION- IV

Namme okkeyum bandhicha sadhanam
Karmam ennariyentathu mumpinal.
Munnamikkanta viswa maseshavum
Onnayulloru jyothi swaroopamai.
Onnum chennangu thannodu pattaathe
Onnilum chennu thanum valayathe
Onnennullil urakkum janangalkku
Onnu kondarivaakunna vasthuvai
Onnilu murakkatha janangalkku
Onnu kondum thiriyatha vasthuvai
Onnu pole onnillathe kantathil
Onnayulloru jeeva swaroopamai
Onnilumoru bandhamillatheyay
Ninnavan thanne viswam chamachu pol - **48**

Our past *Karma* (action) is the sole factor that binds us all together in this worldly life. This material world in which we live is just a continuation of our past lives. It is to be understood that we are all bound in this human life by the rope of *Karma. Karma* is attachment, and salvation is the ultimate freedom from all binding present, past or future. A seeker of Truth should bear in mind that the source of all actions is the result of Maya (nescience) which arise from the action-less Brahman. All life forms in the phenomenal

world are subject to receive the results of their actions, good or bad. Whatever we are today is due to our actions in our previous births or this birth itself. It is not possible to shunt actions, as it is the responsibility of every individual to act upon one's allotted duty. The bondage resulting from action will not malign the effulgent Brahman and will always shine the same, as Brahman is beyond the Gunas (modes, quality) and Maya. All individual souls, however, are subject to the effects of Maya.

In the *Bhagavat Gita*, Bhagavan Krishna extolls this truth to Arjuna as follows:

Yajnarthat Karmano nyatra
Loko 'yam karmabandhanah
Thadartham karma kauntheya
Muktasangah samacara (Bhagavat Gita III.9)

This world is bound by all action except that done for sacrifice. Therefore, Krishna explains to Arjuna, do your work as sacrifice and become free from all attachments. Even though action results in bondage, this can be averted by action carried out as a sacrifice. In the *Bhagavat Gita* Chapter II.47, again Krishna advises Arjuna that the attachment resulting from action can be negated by not availing oneself of the fruits of action.

Before creation started, there was the great deluge. During that time living and nonliving beings were not differentiated. The primordial substance was completely dissolved in water. Everything existed as a splendor of effulgence known as *Brahman* or *Parabrahman*. There was no duality or multiplicity, only this consciousness of oneness.

The material world we live in with its plurality and multiplicity is the result of the creation process caused by the three gunas. Thus, nature and the creation it contains are incomparable to the primordial effulgence that existed before. Those who contemplate on this plurality come to realize the truth that the final evolutes were conceived with no qualities comparable to the original source

that is completely concealed within. Eventually the universal presence of the one and only effulgence will be understood through contemplation. Only the One existed before, during and after creation. The incessant vibration of Brahman resulted in creation. In the non-dualistic philosophy creation is only an apparent superimposition on the one and only Brahman.

Nescience, the lack of *jnana*, leads to the acceptance of creation and multiplicity, but Brahman remains unaffected. Those who cling to the forms and the names of the phenomenal world will not visualize the reality of the effulgent Brahman. The ultimate realization of God will occur only after one comprehends that the oneness that appeared as many was the result of false perception. But to those deluded individuals, the primordial One remains unknown and, hence, the multiplicity is mistaken for the truth. The plurality we visualize is caused by the one and only Almighty, which appears as names and forms in the apparent world. He alone has created the Universe comprising the three worlds as its inevitable components. Modern science supports this concept, agreeing that energy constitutes primordial existence and cannot be created or destroyed. The multiplicity of forms that we perceive results from the transformation of this primordial energy by permutations and combinations.

The powerful force resulting from the vibration of *Brahman* is the start of creation and leads to the emergence of the phenomenal world. This force, *Maya* or nescience, is the pivotal source of all actions. All of creation, living and non-living, results from the systematic evolution of actions. Although unreal, this ordered evolution of the phenomenal world and its activities resulting from *Maya* manifests as real. This does not taint the purity of *Brahman*, which remains diligently unattached to any of the components of the creation or the created. Those who know this truth will understand that there is *Paramatman,* and only *Paramatman,* within all sentient and non-sentient beings alike. Such knowledge will lead one to the realization of the eternal Truth. On the other

hand, those deluded by their belief in the phenomenal world will not be able to pursue the path that leads to the supreme Truth.

SECTION V

Moonnum onnil adangunnu pinneyum
Onnumillapol viswavumanneram
Moonnukontu chamachoru viswathil
Moonnayittullu karmangal okkeyum,
Punya karmangal papa karmangalum,
Punya papangal misramam karmavum
Moonu jaathi nirupichu kanumpol,
Moonnu kontum thalakkunnu jeevane.
Ponnin changala onniparanjathil
Onnirumpinal bhedamathre ullu
Rantinalumeduthu pani cheytha
Changala yallo mishramam karmavum.
Brahma vadiya yeechayerumpolam
Karmabadhanmar ennatharinjalum - 62

The apparent creation of this world from primordial energy is caused by illusion resulting from the veil of ignorance. This is the cumulative effect of three kinds of karmas brought forward from our previous lives. These *karmas* or actions may be chaste or unchaste or a mixture of both good and bad. On careful examination, the three *karmas* look different, but they function similarly in their ultimate effects, as they all enchain the mind to the world. The only difference is in the material used to make the chain, as one may be made of pure gold while the others are made of wrought iron or an alloy of both gold and iron. Like the constituent parts of the three chains, our actions are also made of good, bad or mixed *karmas*. The different chains serve the same purpose, to bind one to *karma*. In this way we are not different from menial creatures such as ants or flies or even the creator, *Brahma* Himself; all are subject to the respective roles and actions they are determined to play. Here it is emphasized that even Brahma, the creator, is not exempt from action. He is responsible for creation and has to continue with His

assigned work until the great deluge ushers in. The poet further ascertains that the creator also is assigned the job of creating all of the beings in nature as prescribed by the Almighty.

The Almighty has three major functions during manifestation: creation, maintenance and destruction. Any time when nature fails to function, the phenomenal world ceases to exist and the trinity merges and becomes *Paramatma*. It can be interpreted in another way, as the three *Gunas* (mode, nature) – namely *Satva*, *Rajas* and *Thamas* – merging into primordial nature during the deluge, ending all differences and diversity. Whichever way we analyze it, the purport is clear: there is only one existence with no multiplicity. Created nature, endowed with these three qualities, produces three types of actions: sinful actions, noble actions and a mixture of sin and serenity. These actions bind us with various types of chains and take away our existence and freedom. It is immaterial whether the chain is made of expensive gold or of less attractive, less precious material such as Iron. Both chains interfere with existence and freedom and, therefore, have to be broken. The poet emphasizes this fact and insists that we should go beyond all the *gunas* (qualities) to achieve our goal.

SECTION VI

Bhuvanangale srishtikka yennathu
Bhuvananthya pralayam kazhivolam
Karma pasathe langikka yennathu
Brahmavinnum eluthalla nirnayam
Dik palanmarum avvannam ororo,
Dikku thorum thalachu kidakkunnu.
Alpa karmikalakiya naamellam
Alpa kaalam kontororo janthukkal
Garbha pathrathil pukkum purappettum
Karmam kondu kalikkunathingane. **72**

The unending creation of the worlds and all life forms will continue without interruption until the end of the final deluge, which will submerge all of creation. To alter this chain of events is impossible, even to the all powerful *Brahma*, who presides over

the whole process of creation. There is no exception, even for those Gods who protect and sustain the world and look after its well-being. Here the poet alludes to the fact that eight Gods (*Ashta Dik palakas*) are stationed at the eight corners and protect the Universe. These Vedic Gods, who have complete suzerainty over each of the corners starting clockwise from the east, are *Indra, Agni, Pithrpathi, Varunan, Maruth, Kuberan* and *Ishan*. All these Gods are actively taking care of their respective responsibilities, a task significantly more difficult than what we mortals have to perform. They have prolonged life spans that allow them to discharge their responsibilities, while we humans with shorter life spans take repeated births more frequently to fulfill our karmic responsibilities. Humans frequently are selfish and, therefore, are unable to break the chains that bind them. All living beings, from the lowest creatures including bacteria and insects to more evolved forms such as plants, animals, man and even the creator (Brahma) himself has to follow *karmic* law. We humans, through our more selfish *karma* compared to other inhabitants of the universe, will be born in due course as any one of the infinite plants or animals depending on the earned rewards of committed actions. This is how we are subjected to the karmic cycle of life and death.

Creation (*Srishti*) and the final deluge (*pralaya*) are like day and night; creation takes place during the daytime and dissolves into undifferentiated *Brahman* during the night time. The cycle is divided into four epochs: *Kṛita yuga , Threta yuga, Dwapara Yuga* and *Kali Yuga*, each constituting 1,728,000, 1,296,000, 864,000 and 432,000 human years respectively and representing one *chatur Yuga*. One thousand such *chatur Yugas* comprises *Brahma's* one day; an equal time period comprises His night. His night is the period representing the deluge, and by his dawn He starts creation. His life term is assumed to be one *Dwipararth*, corresponding to 100 Brahma *Varsha* (years). The life span of *Brahma* is equal to 3X10^14 human years (*Srimat Bhagavata* Skanda III.C.5). Both *Srishti* (creation) and *Kala* (time) and their

relationships with the creator and nature have been extensively discussed in the *Bhagavatha Purana*.

SECTION VII

Narakathil kidakkunna jeevan poy
Durithangal odungi manassinte
Paripakavum vannu kramathale
Nara jathiyil vannu pirannittu
Sukrutham cheythu melpottu poyavar
Sukhichidunnu sathya lokatholam

Salkarmam kontu melpottupoyavar
Svargathinkal irunnu ramichutan
Sukhichangine poyitum kalavum
Sukrithangalum okke yodungeedum.
Paripakavum ellola millavar,
Pathichidunnu nammute bhoomiyil

Duritham cheythu cheythavar pinne poy
Narakangalil vevvere vizhunnu
Sura lokathil ninnoru jeevan poy,
Nara Loke Mahi suranakunnu,
Chanda karmangal cheythavar chakumpol,
Chandala kulathinkal pirakkunnu,

Asuranmar suranmaraayidunnu,
Amaranmar marangalayidunnu,
Ajam chatthu gajamay pirakkunnu,
Dwijan chatthu Dwijamay pirakkunnu,
Nari chatthu naranay pirakkunnu,
Naari chatthuta noriyay pokunnu,

Kripa koodathe peedippichidunna,
Nripan chathu krimiyay pirakkunnu,
Eecha chatthoru poochayayitunnu,
Easwarante vilasangal ingine. **100**

Those who resort to leading mean, selfish, wretched lives die and fall into diverse hells in accordance with the severity of their actions. Those who have fallen into hell, after purging their sins by undergoing various terrible and demeaning punishments, are reborn as humans on the earth. Others who have led serene and pure lives go to higher worlds, such as heaven, where they reap luxury and pleasure, the results of their accomplishments. However, on exhausting the accumulated rewards of their past actions and because they have not acquired any new merits, they too will be born again as humans in the world.

According to Hindu mythology there are 14 worlds, each one destined to provide appropriate rewards for the actions carried out in the world. The lowest is *Paatala*, for those with inferior merits; the highest is *Sathyaloka*, for those with superior merits. The *Bhooloka*, our world, falls in the middle for humans whose good and bad deeds are intermixed. It is not unusual that one who lived very happily and joyfully in heaven will be born in the world as a saint. By contrast, those who commit cruel deeds will be reborn in uncultured homes of downtrodden social outcasts. By virtue of their serene actions, however, even demons may be transformed into *Devas* or immortal Godly beings. Conversely, the *Devas*, who inhabit heaven, may revert to a life as a dumb and insentient tree confined to one place. Goats, upon death, may take birth as elephants, while elephants may be reborn as goats. A jackal of the jungles may be reborn as a human being, while a person may be reborn as a fox. A compassionless cruel king who torments his subjects may end up as the lowest of all creatures, such as a bacterium thriving in foul smelling excreta. A fly may die and become a cat. All these are the unpredictable divine sports.

Incorrigible selfish deeds always earn bad consequences. Failing to understand or recognize this universal fact, most people continue to lead ignoble lives and must face the consequences, regardless of their acquired merits. It is inevitable

that each and every person must face the consequences of their actions. The poet emphasizes in these verses that even mighty kings and *Devas* are not exempted from severe consequences. After going through the retributions, if by chance one realizes the truth and acts to rectify his mistakes and thereby purify the mind, one attains the state of enlightenment. Thus, by passing through innumerable births and deaths and on exhaustion of the incurred sins and the resultant miseries, one obtains the coveted human birth. Even the virtuous human life is no relaxation, however, as the poet asserts in these verses. Depending on the sins committed, diverse are the duration and severity of the punishments.

Bhagawata Purana describes 28 purgatories in which Jivas have to suffer in order to gain redemption for the sins they have committed (*Bhagawata Purana Skanda* 5,Chapter 26, verses 7-37). Just as persons who have lived a life of virtue proceed to different heavens, sinners go to different hells or purgatories for refinements. People who inhabit either heaven or hell, after having enjoyed or suffered the consequences of their actions, return to earth with their residual karmas. It is the universal rule that everybody will have to undergo the consequences of their actions, good or bad. Generally, *Satwa, Rajas* and *Thamas* generate actions that bring merits, merits combined with demerits, and demerits respectively. Based on the Gunas, the Jiva has to undergo remedial lives in other worlds such as hell and heaven. Each hell will inflict appropriate punishment to the *Jiva* who, after being purified, will resume rebirth for further redemption. Similarly those who proceed to heaven through the rewards acquired will again return to earth after exhausting their merits. Both groups, those progressing from hell and those returning from heaven, have not reached the final goal. Rather than seeking the ultimate unchangeable reality, they have instead sought the transient and changeable and hence have not reached the highest goal (*Bhagavat Gita*, 9, 21), to be one with Brahman.

Te tam bhuktva svarga-lokam visalam
Kshine punye martya-lokam vishanti
Evam trayi-dharmam anuprpanna
Gatagatam kama-kama laphante.

Having enjoyed the spacioworld of heaven, they return to the world of mortals, when their merit is exhausted; thus conforming to the doctrine enjoined in the three Vedas and desirous of enjoyments, they obtain the changeable (what is subject to birth and death). The Vedic theory that those who perform the prescribed ritual gain heavenly enjoyments but after death it cannot be regarded as the highest goal. Such men are bound by the law of karma as they are still lured by desire.

Another important aspect of the poet's eloquent advice is that none will be deprived of liberation if the right path is earnestly followed. In the pursuit of redemption, however, it is also important to understand that nobody will be glorified based on worldly positions and accomplishments such as wealth, knowledge and caste. Poet Poonthanam cites examples from the *Bhagawata Purana* to prove this. Nala and Manigreeva, the two sons of *Kubera,* were cursed by the *Rajarsh*i Narada due to their wrong conduct at a spiritual assembly. Consequently, they became trees. Similarly, Ahalya was transformed into a rock by the curse of the Sage Atri. All were released from these lower forms of existence by the compassionate God, Vishnu Himself, in His incarnations as Krishna and Rama respectively. Other examples are those of Prahalada, the son of Hiranyakasipu, and Vibhishana, the brother of Ravana. Despite their Asuric births and ancestry, both attained salvation. Similarly, Jaya and Vijaya, the celebrated gate keepers of *Bhagawan* Himself, fell into repeated Asuric births before attaining the final redemption. Another example is the mighty Dharmaraja, the God of death, who was transformed into the mortal human Vidura through a curse from a sage. These stories reiterate that nobody is exempt from the consequences of their actions.

SECTION VIII

Keezhmelingane mandunna jeevanmaar
Bhoomiyeennathre nedunnu karmangal
Seemayillaatholam pala karmangal
Bhoomiyinnathre nedunnu jeevanmar
Angine cheythu nedi marichutan
Anya lokangal oronnil oronnil
Chennirunnu bhujikkunnu jeevanmar
Thangal cheythoru karmangal than phalam
Odungeedum athottunal chellumpol
Utane vannu nedunnu pinneyum
Thante thante grahathinkal ninnutan
Kontu ponna dhanam kontu naamellam
Mattenganum oredathirunnittu
Vittoonennu parayum kanakkine
Karmangalkku vilanila maakia
Janma desamee bhoomi arinjaalum
Karma nasam varuthenam enkilum
Chemme mattengum saadhiya nirnayam
Bakthanmarkkum mumukshu janamgalkkum
Saktharaya vishayee janangalkkum
Ichicheedunnathokke koduthidum
Viswa maathavu bhoomi arinjaalum
Viswanathante moola prakrithi thaan
Prathyakshena vilangunnu bhoomiyay
Avani thala paalanathinnallo
Avatharangalum palathorkkumpol
Athu kondu viseshichum Bhoolokam
Pathinalilum uthamam ennallo
Veda vadikalaaya munikalum
Vedavum bahumanichhu chollunnu. **130**

Though these souls move up and down in different worlds, they acquire the rewards of their actions only from this world. As human beings, they proceed to other worlds based on the merits,

or demerits, of their actions. Some go to heaven to enjoy life there, while others go to hell and face the consequences of the bad deeds they have committed in the world. Still others proceed to different destinations in the 14 worlds according to the rewards they have earned from their actions in this world. The 14 worlds are *Patala, Rasathala, Mahathala, Talathala, Suthala, Vithala, Athala, Bhuthala, Bhuvarloka, Swarloka, Maharloka, Janaloka, Tapoloka and Sathyaloka* (*Bhagavata Purana*). Upon exhausting their rewards, they all return again to this world to continue the cycle of life and death. This cycle is compared to the act of selling the one and only home purchased with one's hard-earned wealth for a few days of fantasy and luxury. This person spends all of his merits without considering the future and with even less concern for his liberation from constant suffering.

The poet ascertains that liberation from the repeated births and deaths resulting from the effects of *karma* is extremely essential. For fulfilling this aim, it is essential that one be born on this earth and not in any of the other worlds. Our mother land is a Sacred world of action (*Karma Bhumi*) where one can effectively carry out the work and annihilate the effects of the fruits of action (*Karmaphala*) and liberate oneself forever. It is well known that this liberation is not possible for anyone by discharging his duty in the other worlds. For all great devotees and for those who seek salvation, even if they indulge in sensuous lives, this Mother Earth is the sole place available for their redemption. Our most compassionate Mother Earth provides us Her boundless resources for the upkeep of life and finally the profound redemption from births and deaths. Such is the glory of this Mother Earth. In order to save this earth of ours from denigration by the wretched deeds of men, incarnations of God Almighty occur in different forms as needed. Hence, among the fourteen worlds our earth is praised as a most compassionate mother who is bestowed with the power of redemption. This comparison of earth to the mother is made in the various scriptures of *Sanathana Dharma* and by the many experts of the Vedas.

Here the poet explains the significance of Mother Earth and the consequences of obtaining a coveted birth in this holy abode for God realization. For both devotees and renunciates, this pious world is the most auspicious place for attaining self-realization. In the same way that a mother provides for children irrespective of their shortcomings, Mother Earth provides for her children's needs despite their conduct and character. One view is that this world is the manifestation of *Brahman*, made possible through the illusion of *Maya*. Another concept is that this earth is Lakshmi Herself, the consort of Lord Vishnu the Almighty who takes care of creation, sustenance and destruction of the Universe.

In order to protect the world, the mighty Lord takes reincarnations. According to *Maha Bhagavatha* there are 22 major *avatharas* (incarnations) of Maha Vishnu. In the other scriptures only 10 *avatharas* have been considered. Most of these incarnations are meant for protecting Mother Earth and the life forms therein. Among the incarnations, Rama, Krishna, Varaha, Kapila and others are all intended for relieving Mother Earth from the cruel atrocities conducted by the demons, which dissipated the peace of life on earth.

Since the purification prior to salvation can be accomplished only through a human body, the denizens of heaven also aspire for such a body for their relief. This is because they all are aware that *bhakthi (*devotion*)* and *jnana* (knowledge) can be developed only through a human body. Therefore, a man of intelligence and insight should not desire for heaven or hell (*Srimad Bhagavata*, *Skanda* 11.20.12). Clearly the world we live in is superior to heaven for attaining salvation.

To get a human body is, therefore, the first requirement for self realization. The poet laments that even with all the essential requirements and favorable conditions that are freely available, we fail to utilize them to cross the ocean of *samsara* (life). A person who has no concern for his own spiritual goal, namely salvation, is indeed wasting his precious opportunity!

SECTION IX

Lavanambudhi madhye vilangunna,
Jambhu dweeporu yojana lakshavum,
Saptha dweepukal ullathil ethrayum,
Uttama mi sthalamennuvazhthunnu.
Bhoo padmathinnu karnikayayittu,
Bhoo dharendra nithilallo nilkkunnu,

Ithil onpathu khandangal untallo,
Athil uthamam Bharatha bhoo thalam.
Sammatharaya maamuni sreshtanmar
Karma kshetramennallo parayunnu.
Karma beejam itheennu mulakkentu,
Brhama lokathil irikkunnavarkalkkum,

Karma beejam varatti kalanjutan,
Janma nasam varuthenamenkilum,
Bharathamaya khanda mozhinjulla,
Parilengum eluthalla nirnayam.
Athra mukhya mayulloru Bharatha
Mipradesamenn ellarum orkkanam **148**

According to Hindu legend, in the vast salty ocean known as *Lavanambhdhi,* there is situated the large island of Jumbu, which exceeds over a million *yojanas* (a scale used to measure the area and distance). This island is one of seven demarcated geographical areas, or continents, separated by great oceans. Their physical characteristics, location, historical details and greatness have been described in various ancient Hindu scriptures. The geographical details provided in *Srimad Bhagavatam* are thought provoking, even to modern science.

The fifth Canto of *Bhagavatha Purana* explains that these land regions were not equally illuminated by the sun. The poet explains the legend of King Priyamvrida who, due to his compassion for his subjects, decided to remove darkness from all the land

forms connected to *Jumbudveepa.* He followed the Sun God in a chariot for seven days to bring sunlight evenly to all parts of the earth. The ruts formed from the wheels of Emperor Priyamvada's chariot correspond to the great seas. The land constitutes the 7 continents. The continents are *Jambu, Plaksha, Shalmala, Kusha, Krauncha, Saka* and *Pushkara,* probably represent the present continents Asia, South America, Antartica, Oceania, Africa, Europe and North America respectively. The oceans are *Kshirodathi* also known as *Lavanodadhi, Ikshurasodadhi, Surodadhi, Khuthodathi, Kshirodathi, Rathimandodathi* and *Sudhodathi.* The *Jumbudveepa*, the largest of all the islands or continents, is situated in the middle of all the other islands. The opinion of the scholars is that *Jumbudweep* corresponds to the modern Asiatic plane. It is round in shape like a lotus leaf and the inner most core is the earth's center. In this *Jumbudveepa* there are nine regions or divisions called *Varshas;* each one is demarcated by eight mountain ranges that form natural boundaries. These nine regions are named *Ilavritam, Bhadrashwam, Harivarsham, Kethumalam, Ramyakam, Hiranmayam, Uttarakuru, Kimpurusham*, and *Ajanabham.*

King Agnidhra gave each of his nine sons one of the nine regions to rule. One of King Agnidhra's sons, Nabhi ruled *Ajanabham.* Nabhi's son Rishabha was a devotee of Lord Vishnu and was even considered a partial incarnation of Vishnu. He married Jayanthi, the daughter of Indra, and between them they had 100 sons. The oldest among them was Bharata, who ruled *Ajanabhavarsha* for many years. After Bharata's rule, *Ajanabhavarsha* became known as *Bharatavarsha. Bharatavarsha* is now considered to be the most desirable land because it is bestowed with immense merits for spiritual attainment.

The compassionate Lord Vishnu stands on the lotus flower of earth and sustains the spiritual attractiveness and physical beatitude of *Bharatavarsha.* Renowned sages and saints consider this land

to be the field of rightful action or *karma bhumi*. The *Bhagavat Gita* also expounds on the idea that *Bharatvarsha* is the genuine field of action for the ultimate realization of the Truth. Because of the merits based on its spiritual foundation, in particular its ability to accomplish right actions, many have showered praise on Bharat. Even the great souls of the celestial worlds look upon this earth as a field for their permanent relief. This illustrates the fact that the permanent annihilation of *karma* is not possible by living in any other land other than *Bharatavarsha*. *Bharathavarsha* is endowed with spotless purity and other qualities through which the seed of impurities can be burned completely without any chance of sprouting again. Hence, we should recognize and appreciate the greatness of our motherland at all times. The location of *Bharatavarsha* is also mentioned in *Vishnu Purana* and many other ancient scriptures. This land is situated north of the ocean and south of the Himalayas and is the abode intended for people proceeding to heaven and for those on the path of salvation. This land is blessed with spiritual splendor for achieving these coveted goals.

SECTION X

Yugam nalilum nallu kali yugam,
Sukhamethanne mukthi varuthuvan.
Krishna Krishna Mukunda, Janardana,
Krishna Govinda Rama ennin gane,
Thiru nama sankeerthanam enni,
Mattethumilla prayathnam arinjalum.

Athu chinthichu mattulla lokangal,
Pathimoonnilum ulla janangalum,
Mattu dweepugal aarilum ullorum,
Mattu khandangal ettilum ullorum,
Mattu moonnu yugangalil ullorum,
Mukthi thangalkku sadhyam allaykayal,
Kali kalathe Bharatha khandathe,
Kalithadaram kai vanangeedunnu

Athil vannoru pullayittenkilum,
Ithu kalam janichu kondeeduvan,
Yogyatha varutheeduvan thakkoru,
Bhagyam porathe poyallo deyvame,

Bharatha khandathinkal pirannoru,
Manusharkkum kalikkum namaskaram.
Ennellam pukazhtheedunnu mattullor,
Ennathenthinu nam paranjeedunnu?

The epochs are divided into four *yugas*, namely the *Krita, Tretha, Dwapara* and *Kali Yuga*, which together consist of a total of 12,000 divine years or 4.32 million human years. Of the four periods described in the scriptures, the present one, namely the *Kali Yuga*, is considered to be the most suitable for those of this world who hope to attain salvation. Those who live in the other *yugas*, namely the *Krita, Tretha*, and *Dwapara* Yuga, have to perform innumerable difficult austerities for the realization of God. During the *Kritha Yuga* one has to practice the four-fold austerities (*Sadhana Chatushtayam*) for realization of God. During the *Treta Yuga* the accepted means is *Yajna* (sacrifices), as prescribed by the Vedas, while in the *Dwapara Yuga* it is essential to observe ritualistic *mantric* and *Tantric* austerities and worship for salvation. However, in the *Kali Yuga* the simple chanting of the sacred names of God, such as Krishna, Mukunda , Janardana, Govinda, or Rama, is sufficient for attaining salvation. *Japa* (chanting God's names) is considered superior to all other means of propitiating God, including methods such as *Ashtanga yoga* (the eight armed yoga), *Sadhana Chatushtaya* (the four stepped meditation) and other difficult austerities.

After considering the merits and greatness of the earth, all beings in the other thirteen worlds, the six islands and the eight regions look upon the inhabitants of *Bharathvarsha* as the most fortunate because they can so easily attain salvation. Furthermore, those who have lived on the earth during the other epochs, like the

Kritha, Treta and *Dwapara Yuga*, also lament their misfortune for not being born in the *Kali Yuga.* They all look upon the people of *Bharatavarsha* who live in this *Kali Yuga* with utmost reverence.

The inhabitants of lands other than *Bharatavarsha* consider that salvation is easily attainable only in the blessed *Bharatavarsha,* and so they all earnestly desire to be born here at least as a blade of grass to reach their cherished goal. Their sincere prayers have been directed to the Almighty to grant this wish. Others pray to the Lord that they should be given sufficient rewards to avail the privilege to be born in the *Bharat Khand.* Therefore, they salute those of earth with respect and admiration. Being born in the land of Bharata is indeed a great spiritual accomplishment and an opportunity to obtain relief from all sorrows and attain salvation. However, we the inhabitants of *Bharathavarsha* do not recognize or appreciate the true significance of this immense gift of our birth in this land during the epoch of *Kali Yuga.*

Many *Jivas* born during the previous *yugas* such as *Krita, Treta* and *Dwapara Yuga* long to have embodiment during the *Kali Yuga,* as they consider that more devotees of Narayana are born in the *Kali Yuga* than in other ages (*Bhagavata Purana* XI,5,38). Although the *Devas,* the inhabitants of Devaloka, have the privilege to live a heavenly life until the end of the great deluge after 1000 *chatur yugas,* they aspire to be born on the earth and particularly in the land of *Bharatvarsha.* Even though they could live a princely life for a very long period of time, these demigods earnestly aspire for a shorter and more sorrowful life on earth. For attaining the lotus feet of Lord *Vishnu, Bharat* is the land of choice where one can get rid of the accumulated *vasanas* (latent traits) through right actions (*Bhagavatam,*Canto 5, chapter19, verse 23). The *Devas* sing with appreciation of the greatness of human birth in *Bharatavarsha.* They consider that such a precious birth can only be achieved through the accumulated merits of the most auspicious deeds or due to the unconditional grace of Sri Hari (*Bhagavatam,* V,19,23). Hence, even if we, the inhabitants of

this earth and country, do not appreciate the auspiciousness of our birth in *Bharatavarsha*, other enlightened souls acknowledge and appreciate it.

SECTION XI

Kalaminnu kali yuga mallayo,
Bharatha mi pradeshavum allayo,
Janmavum narajanma mithallayo
Chemme nannay nirupippin ellarum
Hari namangal illathe pokayo,
Narakangalil peti kurakayo,
Naavu koodathe jatanmaarakayo
Namukkinni vinasha millaykayo
Kashtam! Kashtam! niroopanam kootathe
Chuttu thinnunnu janmam pazhuthe naam.
Ethra janmam prayasa pettikkalam
Athra vannu pirannu sukrithathal,

Ethra janmam jalathil kazhinjathum
Ethra janmam malathil kazhinjathum,
Ethra janmangal mannil kazhinjathum,
Ethra janmam marangalaay ninnathum,
Ethra janmam marichu natannathum,
Ethra janmam parannu natannathum,
Ethra janmam mrigangal pasukkalay,
Marthya janmathin mumpe kazhichu nam.
Ethrayum pani pettingu maathaavin ,
Garbha paathrathil veenatharinjalum,

Patthu maasam vayattil kazhinju poy,
Patthu pantheerant unni yayittum poy,
Thanne thaan abhimanichu pinnetam,
Thanne thaan ariyathe kazhiyunnu.
Ethra kaalam irikkum ini yennum
Siddhame namukkethu monnillallo
Neerppola pole ulloru dehathil

Veerpu mathramuntingane kanunnu,
Orthariyaathe paadu petunneram,
Nerthu pokumathenne parayavoo
Athramaathra mirikunna nerathu,
Keerthi cheedunna thilla thiru naamam. **204**

In these verses the poet reminds us that we are fortunate enough to be born as humans in *Bharatha Varsha,* especially during the *Kali Yuga;* hence, we have to conduct our lives and fulfill our responsibilities though right actions. We should not under any circumstance forget our ultimate goal while indulging in worldly activities. The poet strongly emphasizes that we should not waste our valuable time by abstaining from chanting the names of Sri Hari. On seeing people refraining from worshiping Hari and from chanting His names, the poet gets alarmed. He desperately asks the cause of this despondency: is it because we no longer fear suffocation and dreadful experiences in hell or because of the virtual loss of our speech or our conviction to exhaust all sorrows completely? It is so sad that people have lost all their subtle faculties. Failing to realize their real plight, they waste their valuable lives recklessly. It is like trying to eat delicious culinary by burning and cooking one's own flesh. The poet questions and laments why we waste our privileged birth in this precious land of *Bharatha Varsha,* rewarded for our redemption through the grace and compassion of the Almighty.

We have through our good deeds, sincere efforts and blessings of the Lord obtained this covetable human life after passing through a succession of births as various life forms. After passing through these births as creatures living in excreta, dirty water, foul smelling soil and in various other demeaning and dirty environments, finally we have attained this human form in this world. Each one of us has also spent eons as immoveable and insentient objects such as trees. Similarly, we have also passed through lives as animals of various types and species. After experiencing these sufferings, we finally entered the womb of our mothers. There we were confined

for ten months before being born as a baby. The poet bemoans that the period in the fetus was also not comfortable and provided no solace to the baby. The great saint Kapila in his advice to Devahuti, his mother, describes various discomforts and sorrows the baby has to undergo in the womb. According to the saint, due to its suffocating confinement, the baby will be praying continuously to the Almighty during that period (*Bhagavatam* Canto III, chapter 31, Verses, 1-21). The advice of Bhagavan Kapila is described in the *Garbha Bhagavatham* (the hymns dealing with the adverse environment of the fetus) in the third book of the *Bhagavatha*. After birth, twelve years of childhood will then be spent in innocent play without any responsibilities of any sort. This period is followed by a state in which one develops false pride and ego. During this period, because of proud ego and false conduct of life's activities, no genuine interest or effort is shown to worship God. This entire period of one's life will be wasted to adore one's own body, indulge in vices, and develop greed, anger, contempt, apathy and infatuation. Due to these excessive attachments, no effort or attention will be paid to acquire the true knowledge of the Self. Life continues its course without even thinking how long this body will last. This body is like a bubble in the water which can burst at any moment. It is a pity that we work blindly for the pleasure of the body without paying any serious attention to worshiping God. In the *Bhagavata Purana,* Prahalada explains this fact of life in the world to his friends (Canto VII, chapter 6, verses 6-8). Sri Sankara Bhagavat Padar also describes the awful life process in his famed *Bhajagovindam* as follows:

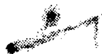
Punarapi jananam punarapi maranam
Punarapi janani Jatare shayanam
Iha samsare khaludustare
Kripaya pare pahi Murare

"Born again, die again, reborn again to stay in the mother's womb. It is indeed difficult to cross this boundless ocean of *Samsara*. O' Murari (God), redeem me through Thy mercy and compassion."

The result of our good deeds and sincere efforts through numerous births in diverse life forms finally culminates in this human life. During the previous births we spent miserable lives in excreta, dirty water, soil and many others. Here the poet details the life process to illustrate the difficulties in obtaining the human life. His description of the life process is comparable to the modern day theory of evolution. Here it is alleged that the human life is obtained after passing through various cycles of life as bacteria, insects, animals etc. and finally as man. Each one of us might have also spent many lives as immovable life forms such as trees and as both sentient and insentient entities. Several lives were spent as animals or in animal like behavior and activities in order to obtain the present human life.

SECTION XII

Sthana manangal cholli kalahichu,
Naanam kettu nadakkunnithu chilar
Mada malsaram chinthichu chinthichu,
Mathi kettu natakkunnithu chilar,
Chanchalakshi mar veedukalil pukku,
Kunchi raman kalikkunnithu chilar
Kolakangalil sevakarayittu,
Kolam ketti njeliyunnithu chilar
Shanthi cheythu pularthuvaanayittu,
Sandhyayolam natakkunnithu chilar
Konchikontu valarthoru paithale
Kanjikkillanju vilkunnithu chilar
Ammakkum punarachanum bharyakkum,
Unnan poolum kodukkunnilla chilar
Agni sakshiniya yoru pathniye,
Swapanthil polum kanunilla chilar
Sathukkal kandu sikshichu chollumpol,
Shathruve pole krudhikkunnu chilar
Vandithanmare kanunna nerathu,
Nindi chathre parayunnithu chilar

Kaanka nammute samsaram kontathre,
Viswam evannam nilpu vennum chilar
Brahmanyam kondu kunthichu kunthichu,
Brahmavum enikku ovva yennum chilar,
Arthaasakku viruthu vilippippan,
Agni hothradi cheyunnithu chilar
Swarnangal nava rathangale kontum,
Ennam koodathe vilkkunnithu chilar.
Mathebham kontu kachavatam cheythum,
Uthama thuragangal athukontum,
Athrayu malla kappal veppichittu-
Methra nedunni thartham Siva! Siva!
Vrithiyum kettu dhoorthara yeppozhum
Arthathe kothichethra nasikkunnu,
Artham ethra valare undaayalum,
Triptiyaka manassinn oru kalam.
Pathu kittukil nooru matiyennum,
Sathamakil sahasram mathi yennum,
Aayiram panam kayyil untakumpol,
Aayuthamakil aascharyam ennathum,
Aasayayulla pasamatingennu,
Ver vidathe karerunnu melkku mel.
Sathukkal chenn irannala arthathil,
Swalpa mathram kota chila dushtanmaar
Chathu pomnneram vastram athu polum,
Ethida kontupokan orutharkkum.
Paschathapam morellolamillathe,
Viswasa pathakathe karuthunnu,
Vitthathil aasa pattuka hethuvay,
Satyathe thyajikkunnu chilar aho!
Sathyamennatu brahmamathu thanne
Sathyamennu karuthunnu satthukkal. **254**

Some people conduct their sordid lives by shameless pretentions of ephemeral status and positions. Others spend their

life spans in unhealthy competition and behave insanely to fellow beings as if they are completely out of their minds. Some proceed to abodes of down trodden prostitutes and dance like perverted monkeys. Some arrogant ones are employed in menial jobs by feudal lords, who are dressed in phony attire and harass the innocent public. There are others such as priests who spend all their time walking from place to place conducting ritualistic ceremonies for making money. They walk hungrily from morning to dusk fetching customers to carry out their illicit moneymaking objectives in the name of God. There are others who sell their own sweet little children for the sake of just a onetime meal to quench their hunger. There are people who do not even care to provide their beloved parents a square meal a day to quench their hunger. There are those who do not even care to attend to their obligations to their wives. Still others, though married under oath through Vedic rituals of togetherness till death, do not care or even remember their wives.

Noble people, on rendering their advice and counsel for the benefit of others, are reciprocated with anger and arrogance. Those venerable people who deserve to be respected are subjected to insults and curses. It is the proud notion of some people that the world exists because of their wisdom, strength and ingenuity, which no other people on earth possess

Some of those born in the Brahmin caste are audacious enough to consider that they are even superior to Brahma, the creator. In order to accumulate more wealth, some people conduct Vedic fire sacrifices such as *Agnihotra*, which are intended for good causes. There are many who seek to amass money by overtly vicious means. People trade gold and precious stones, sell elephants, horses and even ships for accumulating immense wealth. Many others are involved in all sorts of illegal activities with the motive of accumulating money and power. There are people who lose all their hard earned wealth by leading highly immoral and demeaning lives. Their extreme greed and selfishness invariably denigrates their own lives and all of society. In spite of possessing

and accumulating more and more wealth, people are not satisfied and continue to aspire for more to fulfill their dreams and desires. But unfortunately, nobody has ever satiated their greed by amassing wealth. One who has ten (example, rupees or dollars etc.) in his hands desires to possess one hundred, and when he accomplishes that, his new desire pushes him to further dimensions. Newer greed and aspiration ushers in never ending desire and greed. The goal of getting peace of mind cannot be achieved through satisfying the greed for amassing wealth. This is like a climber being tied tightly to the tree with a rope while tenuously attempting to climb up.

There are other cruel people who will not even part with a penny when requested to by noble people for good causes. They do not understand that they cannot carry anything, not even the clothes they wear, at the time of death. With no remorse of any degree, these people continue to cheat innocent beings and take advantage of them. Because of this attachment to wealth, their discriminative power is lost and they do not understand the greatness of truth. These people continue to disregard and disrespect the truth and end up in utter disaster. However, the learned never lose their mind and always consider *Brahman* as the only truth.

The poet emphasizes the fact that all people are selfish; they conduct their actions for fulfilling their own desires. They forget not only the world around them, but also their own loved ones and relations. They have no concern about ethical and moral values and all their actions are motivated by selfish desires only. Actions of all humans are essentially motivated by the avoidable eight fold qualities, such as *Kama* (desire), Krodha (anger), *lobha* (greed), *moha* (delusion), *mada* (arrogance), *mathsarya* (competition), *raga* (attachment) and *dvesha* (enmity). With the domination of these qualities in all their actions, they fail to recognize and propitiate Sri Hari.

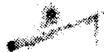
The major hindrance in spiritual progress is illustrated in these verses. This has been expounded in a number of authoritative scriptures including the *Bhagavat Gita* and *Srimad Bhagavatam*. The poet describes attachment to money, wealth and luxury and

the eight beastly characters (ashta ragas), which are the cause of degradation of human life. These are not only self destructive, but also contribute to the downfall of society as a whole. The *Bhikshu Gita* part of *Srimad Bhagavatha* (XI.23.18-19) expounds the same idea. It states that in order to accomplish liberation, one has to get rid of all vices born out of the fervent desire to accumulate wealth through demeaning ways. Thus, the illicit wealth acquired by theft, slaughter, falsehood, greed, anger, egotism, pride, partiality and rancor will lead to suspicion, jealousy, sexual indulgence and addiction to intoxication and gambling. Without relinquishing these tendencies, one cannot develop devotion and observe *sadhana* to attain the lotus feet of the God Almighty. Sri Sankara in his *Bhajagovindum* emphasizes the same point more forcefully:

Moodha jahihi dhanagama thrishnah kuru sadbudhi manasi vithrishna
Yallabhase nija karmopatham vitham thena vinodaya chittam

Fool! Give up this insatiable desire for wealth,
Be wise and develop serene content;
Be satisfied and happy with the fruits of your own labour.

People essentially crave for wealth, and even more wealth, without any end to their desires. The insatiable desire for money only breeds pain and sorrow. Yet, they do not learn a lesson from this. The desire for wealth to enjoy physical pleasures is the major obstacle in the path of self realization.

SECTION XIII

Vidhya kontariyenta thariyathe,
Vidvanennu natikkunnitu chilar,
Kumkumathinte gandhamariyathe,
Kukumam chumakkum pole gardabham.
Krishna! Krishna! Niroopichu kanumpol,
Trishna konte bhramikkunni thokkeyum.
Enni enni kurayunni thayussum,
Manti manti karerunnu mohavum,
Vannu onam, Kazhinju Vishu vennum,
Vannillallo Tiruvathira yennum,
Kumbha masathilakunnu nammute,
Janma nakshatram Aswathy naalennum,
Sraddham muntaho Vrischika masathil,
Sadya yonnum eluthallini yennum,
Unni untayi velpicchathilloru,
Unni untayikantavu njanennum,
Konikkal thanne vanna nilam ini,
Kanam anyan edippikkaruthennum.
Itham ooroonnu chinthichirikkave
Chathu pokunnu pavam Siva ! Siva! 274

All knowledge is intended to assure peace and bliss, the ultimate goal of human life. Without understanding this universal truth, people trod the wrong path and waste their time and energy in worthless missions. Some people act as if they are bestowed with astute intelligence and knowledge, but possess no wisdom to discriminate between right and wrong. Although they have learned *Sastra* (science), they seldom have developed their faculties to understand and grasp the truth. It is like a donkey carrying saffron (*kum-kum*, the precious red colored fragrant flowers) on its back without knowing the value of it. Upon pondering, one is wonderstruck to see how trivial this madness of accumulating wealth and fame is. It is futile for one who is on his journey towards Sri Hari to seek these accomplishments. In order to realize the Truth,

all self-destructive desires and attachments are to be totally abandoned. One should also cultivate virtuous thoughts, develop good qualities and follow the devotional path for the realization of God.

The remaining days of our lives are dropping away one after the other at a faster pace. However, instead of controlling and limiting our emerging desires for securing permanent relief from the cycle of births and deaths, we invariably foster the sensual desires of the organs of perception and mind at a much faster pace.

The harvest festival "*Onam*" has come and the New Year (*Vishu*) celebrations are now over. Other approaching festivals and occasions to be celebrated are constantly agitating the mind. These include the *Thiruvathira* festival in the temple, birthdays, and the approaching anniversaries of the passing of dear ones' departed souls. All these are to be celebrated, but we lament that it is not possible to have extravagant feasts and festivities to show one's pride and pomp anymore due to the lack of resources and old age.

Our unfulfilled desires include the marriage of the youngest son and the desire to see a grandson born to him. It will be a pleasant experience to impart love to the grandson and spend joyful time playing with him. Yet the mind is still agitated upon acquiring the adjacent property currently rented illicitly without paying its worth. Alas, while pondering these and many more unfulfilled desires, we die in a moment's time without any advance indication.

It is interesting that humans are always dreaming of new desires and do not seriously appreciate or understand the nature of life and how one should conduct it for attaining the right goal. Swami Vivekananda repeatedly asserted through his speeches that a human life is intended for God realization, and if we do not reach the goal, we will perish miserably. Indeed, great are these proclamations and commandments of the saviours and leaders, but still we fail to understand the real meaning of these teachings. Instead of understanding and appreciating the truth and working to

achieve our goal, we go after ephemeral pleasures. The continued pursuit of these activities will only lead us away from the path of God realization.

SECTION XIV

Enthinnithra paranju visheshichum,
Chinthicheeduvin avaolam ellarum,
Karmathinte valippavum orooro,
Janmangal pala jathi kazhinjathum
Kalam innu kali yuga mayathum,
Bharatha khandathinte valippavum,
Athil vannu pirannathum ithra nal,
Pazhuthe thanne poya prakaravum,
Ayussinte pramanam illatthathum,
Arogyathode irikkunna avasthayum,
Innu nama sankeerthanam kontutan,
Vannu koodum purushartham ennathum,
Innu thettiyal ithra eluppamay
Ennu melilivannam varumennum
Iniyulla naraka bhayangalum,
Innu ventum niroopanam okkeyum.
Poy vazhi poyi kaalam kalayathe
Vaikunta thinu poykolvin ellarum. **292**

The different worldly actions and their effects are frequently a warning for the future. The poet emphasizes that it is our responsibility to reflect on these facts and work hard for our redemption. Our present plight is the result of the rewards we earned from the actions committed in the past. If we keep on doing actions and reaping their rewards as before, there is absolutely no possibility of ending this pre-requisitioned cycle of births and deaths. As this is the yuga (epoch) of *Kali,* all sorts of torments and unhappiness of life are bound to happen. We are all born in the coveted *Bharata Varsha*, the land of sanctity where God realization is less difficult compared to other worlds and at other times. If we do not bid farewell to the births and rebirths forever right now, it will be

disastrous. We have no assurance that our future birth will be in *Bharat Varsha* and no certainty as to when we will attain our salvation. It is imperative that we end the *karmas* and, therefore, the cycle of repeated births and deaths here and now. We have no way of knowing when our lives will end. Death can occur at the next moment or maybe a little bit later. Similarly, we have no certainty whether our health will remain the same or take an unpredictable turn. Now we enjoy satisfactory health and possess the strength needed to carry on with spiritual exercises (*sadhana*). Rather than abandon this rare and magnificent opportunity, we should use it for self-realization in this life itself. By having a human birth in *Bharat Varsha*, we can end the sorrow of birth and death and the agony of our miserable lives in the world and in hell. Hence, the poet appeals to everybody to earnestly prepare themselves for the much coveted goal of salvation. This can be achieved by simple methods such as singing His prayers and repeating His names, methods comparatively simpler and with more sure results than other more difficult paths to God realization.

SECTION XV

Kootiyalla pirakkunna nerathum,
Kootiyalla marikkunna nerathum,
Madhye ingane kanunna nerathu,
Matsarikkunnathenthinnu naam vridha?
Arthamo purushartha mirikkave,
Arthathinnu kothikkunnathenthu nam?
Madhyaannaarka prakasa mirikkave,
Khadyothatheyo manichu kollentu?
Unni Krishnan manassil kalikkumpol,
Unnikal mattu venamo makkalai!
Mithrangal namukkethra Shiva Shiva!
Vishnu Bhakthan marille bhuvanathil?
Maya kaattum vilaasangal kanumpol,
Jaaya kaattum vilaasangal goshtikal,
Bhuvanathile bhoothikal okkeyum,

Bhavanam namukkaayaththu thane.
Viswanathan pithaavu namukkellam,
Viswa dhathri chara chara maathavum,
Achanum punar ammayu muntallo,
Rakshi cheeduva nulla naalokkeyum.
Bhikshannam nallorannavu muntallo,
Bhakshicheeduka thanne paniyullu. **314**

This life, though short, is to be considered only an intermediary meeting place for all participants. Neither the humans living in this world nor their family members are born together. Each one is born independently, free and separate from the other. As it was described previously, no one has any understanding or record of his previous life, nor any information on the ensuing lives ahead. We all meet here mysteriously at this present moment, and our continued association and existence in this time and space are extremely limited and unpredictable. When we consider the life span of the whole universe and our world, this meeting time is infinitesimally small. The poet asks, instead of cordial co-existence through love and harmony, why do we engage in perpetual competition with one another and act in jealousy, enmity and avarice to others? What are we going to achieve in life from this type of behavior? Our aim should be to attain salvation and put an end to the perpetual sorrow resulting from the repeated births and deaths. Although our life span is very short, we should set our goal to attain salvation the fourth stage of *Purushartha* rather than concentrating on the accumulation of material pleasures and wealth alone, the lower *Purusharthas*. The objective of life is to fulfill all the *Purusharthas*, namely *Dharma* (Duties), *Artha* (wealth), *Kaama* (desires) and *Moksha* (release or liberation) as described in the Sastras. *Purushartha* is intended to establish a society of values, mutual respect and appreciation and to develop and sustain a stronger tie between the individual and the universe.

Dharmaartha-kaama-mokshashcha Purushartha Udaahrithah.

Dharma is the stability of society, the maintenance of social order, and the general welfare of mankind achieved through the strict adherence to the human values. *Artha* is the foundation upon which the whole structure of life has been built. All the other *Purusharthas* can be achieved only by the fulfillment of this primary purpose in life. *Kaama* means desires of varying degrees. The individual recognizes that *Artha* and *Kama* are for satisfying one's psychological tendencies and needs and essentially constitutes the two fundamental aspirations of every individual. *Moksha* literally means liberation, that is deliverance of the soul from bondage. Moksha results from the extinction of false knowledge through the realization of Truth. The annihilation of lust and hate extinguish all karmas, which in turn results in the cessation of all birth and the annulment of sorrow.

The poet wonders why people succumb to greed for wealth, seeking momentary pleasures, and why they fail to pursue the acquisition of priceless eternal joy and bliss. How can anybody go after the light of the firefly when the mighty sun shines in full effulgence? At one end the all pervading bliss is awaiting, while at the other end the sordid path immersed in sorrow, gift wrapped with accumulated momentary wealth, is waiting.

Those who have experienced the effulgent presence of the all pervading Truth within have no need for relations or relationships, as they feel the same presence in all creations of the world. Such devotees always feel the presence of the playful baby Krishna within them. To those who are blindly attached to their own children and who treat other children indifferently, the poet advises to visualize all children as their own since the baby Krishna is the one existing and shining in all children alike. Any vision of duality or plurality is an illusion and is far from the Truth. Since all children are indeed the baby Krishna, we should not desire or differentiate any as our own. In this context the legend states that the poet Poonthanam lost his only son at a very early age. As he could not contain this loss, he gradually started seeing baby Krishna in all the children and started

enjoying HIS *lila* or play in all of them. Through these verses he is trying to console all people without children to see Krishna in every child and enjoy the blissful presence of the Almighty in all.

The poet now reflects on a related point of utmost significance. We divide our society based on physical barriers created for the mighty and egoistic ones. These barriers divide people into different strata, making watertight compartments. This results in fostering fraternity with some and depriving friendship to others. Poet Poonthanam insists that there is no need for any concern for the ostracized people, as devotees of Vishnu are in plenty to render company for them and for all. In addition, the poet asserts that anyone capable of appreciating and enjoying the illusive play of Maya, which is God's own projections, will discover that no other worldly enjoyment can compare whatsoever with God's play. Even the love and affection of family members, including one's own wife, is only a child's play.

The home of the *Vishnubhakta* (devotee of Lord Vishnu) is the world itself. All the wealth and fortunes of the world are His own. The creator is the Father and the all-providing Earth is the Mother. Thus, we should consider that we are indeed very fortunate to have a mighty Father and a most loving Mother to care for us. There is no scarcity of food, as alms are available in plenty, and we only have to consume what we need. This statement emphasizes the fact that God will not let his devotee starve or be deprived of His protection and cherished friendship. The poet emphasizes the *Sanatana Dharma* concept of "*Vasudhaiva Kudumbakam*". – the world is the one and only family.

SECTION XVI

Sakthi koodathe namangal eppozhum,
Bhakthi poondu japikkanam nammute,
Siddhi kaalam kazhivolum eevannam,
Sraddhayote vasikkanam evarum,
Kanaakunna chara chara jaatiye,
Naanam kai vittu kooppi sthuthikkenam,

Harshasru pari plutha nayittu,
Parushadikal okke sahichutan
Sajjanagale kaanunna nerathu,
Lajja koodathe veenu namikkenam,
Bhakthi thannil muzhuki chamanjutan,
Mathane ppole nrittham kuthikkanam,
Paril ingane sanchariicheetumpol,
Prarabdhangal asesha mozhinjeedum.

Vidhicheedunna karmam odungumpol,
Pathicheedunnu deham oretathu,
Kothicheedunna brahmathe kantittu,
Kuthicheetunnu jeevanum appozhe. **336**

Wherever one's field of action is, duty should be carried out without desire for the reward. This is the greatest and the best path for self-realization. In the *Bhagavad Gita,* Bhagavan Krishna expresses the same idea:

Karmany eva adhikaras te ma phalesu kadacina
Ma Karma phalahetur bhur ma te sangosthva akarmani-III.47

Arjuna, to do your duty is your *dharma* (duty), but never expect any reward for that, as action without rewards is what is expected from you, but never refrain from doing your duty. Look at what a difference there is in the thoughts of yesteryear compared with those of the present time. The poet here describes the prevalent attitudes of most people living in our contemporary time. Most people are reluctant to do any work, but when they do, they expect premium rewards. *Bhagavan* says differently: if one has to accept a reward at all for work that has been done, one should receive it as *Prasad* (partaken as an offering to the Almighty, God's present) from the Almighty and not as a right.

We should chant God's name with sincere devotion, conviction and faith at all times until the end of our allotted life span. This will help in controlling the mind, which ceaselessly wanders away in search of worldly enjoyments and pleasures. Only continuous, dedicated, single pointed prayer can stop the mind's



outward search for temporary pleasures. Once the mind has been conquered, it is easy to become unattached to all worldly desires and the temptations to our organs of perception. This will, in turn, harden our devotion to the Almighty and affirm our faith irrevocably. The consistent practices will then result in the accomplishment of our ultimate goal. However, these practices and efforts should be continued uninterrupted until God-realization is materialized. In line with other scriptures, the poet insists that we should love and worship all that we see around us in the material world as God's creation. Everything in the material world is created by the Almighty Himself, and since the created and the creator are not fundamentally different, we should adore all of creation as God. We should develop a strong conviction that all we see around us – humans, animals, plants and even unmovable objects – are God in His own insurmountable forms. Hence, Poonthanam urges us to not waste our time, but instead to bow before all creations physically, and if not possible, at least mentally. The greatest *sadhana* one can adhere to is to see and worship everything as God without an iota of shame or ego.

The peace and bliss that result from spiritual austerities will guide us to eliminate the false pride of the ego, which will, in turn, enable us to move forward step by step to total renunciation from worldly pleasures and attachments. *Sruthi* states that "*Sarvam Khalvidam Brahmam*": all that exists is Brahman only and nothing else. Similarly, the other great message from the Vedas is "*Isavasyam idam sarvam*": everything is nothing but the Almighty. The *Srimad Bhagavatham* also subscribes to the same idea.

We should fall at the feet of holy men, leaving behind all shame and pride. One should drown in the nectar of devotion, intoxicated in the spiritual truth and dancing in inebriation. True devotion annihilates all bad qualities and develops adorable virtues. Poet Ezhuthachan in his *Harinamakirtanam* concurred with the view which Poonthanam expressed here:

Shadvairikalkku vilayattathinakkaruthu
Chithambujam hi tava asthana rangamathu

I pray to you, my Lord, not to allow in this seat of yours the wanton roaming of the six predators, the arch enemies of virtue, devotion and spirituality. There are six of them threatening to usurp Your abode to make it their hunting ground. These enemies are *kamaa* (lust), *krodha* (anger), *lopha* (avarice), *moha* (greed), *mada* (arrogance), and *matsarya* (rivalry). By getting rid of these qualities and by acquiring the good qualities, including *navadha bhakti* (the nine-fold practice of devotion described in the introduction), one can proceed with further understanding of the *Athman* and *Brahman* and their mutual relationship. This realization will result in destroying all the barriers to establishing the irrevocable union of *Athman* and *Brahman.* If we systematically practice the spiritual path, global problems can also be solved or lessened. Experiencing this truth will result in the annihilation of individual problems and sorrow and will lead to the termination of all *prarabdha karma* (inherited effects from previous births) and eventual salvation. *Prarabhda karma* is the cause of rebirths and subsequent creation. Upon attaining the vision of *Brahman*, the *Athman* jumps towards IT and merges with it as one. On achieving salvation, the physical body will be dropped permanently.

SECTION XVII

Sakti verittu sancharicheetuvan,
Paathramayilla ennathu kontethum,
Parithaapam manassil muzhukkenta,
Thirunaamathin maahatmyam kettaalum,
Jaathi parkkilorantyajanakilum,
Veda vadi mahee suranakilum,
Naavu kootaathe jaathan maaraakiya,
Mookare yangoshzichulla maanushai
Enna matta thirunaama mullathil,
Onnu maathram orikkal oru dinam,
Swasthanayittirukkumpol enkilum,
Swapnthil thaan ariyathe yenkilum,
Mattonnayi parihasi chenkilum,
Mattoruttharkku vendi yennakilum,

Ethu dikkil irikkilum thannute,
Navu kontithu cholli ennakilum,
Athumalloru neram oru dinam,
Chevi kontithu kettu vennakilum,
Janma saphalya mappozhe vannupoy,
Brhma saayujyam kitteedum ennallo,
Badarayaman thaanum viseshichu
Sridharacharyanthanum paranjithu,
Badarayanan thaanum arul cheythu,
Geethayum paranjeedu nnathingane,
Vedavum bahumanichu chollunnu,
Amodam poontu cholluvin naamangal,
Anandam poontu brahmathil cheruvan.
Mathi untenkil okke mathiyithu,
Thiru namathin mahathmya mamithu,
Pizhayakilum pizha ketennakilum,
Thiru vullam arulka bhagavane! **366**

It is true that the devotee will get confused, particularly when he presumes that detachment from worldly pleasures will be a difficult and unattainable task. So long as one is attached to the pleasures provided by the sense organs, there is no end to sorrow in our lives. The only way to end the sorrows is to search for the Truth. The cunning mind frequently comes up with arguments capable of dissuading the seeker's progression towards the Truth. The rebellious mind will continue hammering away to annihilate all the attempts the sadhaka pursues to curb the desires. The intense aspiration for God-realization, compounded by the constant pressure to control the mind and redirect it towards the ultimate goal, exerts a painful dilemma to the individual. He may conclude that it will be impossible to get rid of the desires and the momentary pleasures of material life completely from the mind. This belief may lead to further sorrow for the devotee, as he may even think that self-realization is beyond his reach. The poet discourages all such self-pitying and asserts that chanting or hearing any one of the

innumerable names of the Almighty is all that is needed to end this dilemma and sorrow. Irrespective of cast, creed or other social barriers created by society, the aspirant can do *japa* with assured results. The poet says that any human being can literally do this unless he is impaired in speech. Even for those with impaired speech, by hearing the holy names of the Almighty, they can attain the goal. Chanting the names of God does not require any special preparations or rituals, nor does it require a particular place of worship. Interestingly enough, even if the uttering of the name of God is unintentional or is instigated by someone else, the reward of God's grace will flow freely to the devotee from the Lord. The poet refers the story of Ajamila from the *Srimad Bhagavatham* to substantiate his statement. Ajamila spent an unholy life, but attained salvation by calling forth the name of his youngest son Narayana at the time of his death. Even though Ajamila did not call his son's name, Narayana, out of devotion to God, *Bhagavan* heard his call. Poet Ezhuthachan has also emphasized the significance of dedication to Narayana in his Harinamakeertanam:

Yathonnu kanmatha Narayana prathima
Yathonnu kelpatha Narayana sruthikal
Yathonnu cheyvatha Narayana archanakal
Yathonnathokke Hari Narayanaya nama

All that is seen is the forms of Narayana, all that is heard is Narayana's praise, all that is performed is Narayana's offering. All that is only You, Narayana. O' God, my repeated salutations at your lotus feet.

Even if this chanting is a result of someone else's insistence or persuasion or is uttered teasingly or even without knowing what it is, it is sufficient to invoke the most merciful God. Chanting of His name has the power to take one to the lap of the Almighty to experience the taste of the ambrosial nectar. Therefore, the poet further exhorts that hearing or chanting His name will enable one to fulfill the purpose of his human birth and attain salvation and perpetual bliss. This Truth, proclaimed in the Vedas, was expounded by various seers and saints

in the past. Here the poet cites Vedavyasa, who classified the four Vedas and composed the Mahabharata and the eighteen Puranas, which includes the *Bhagavata Purana* (together considered as the fifth Veda). Poonthanam also mentions the great Saint Sreedharacharyar, who wrote the commentary for the *Bhagavatham,* which upheld this view. All Vedas, the most authoritative scriptures of *Sanathana Dharma*, uphold this belief. Furthermore, Bhagavan Krishna himself instructed Arjuna and elucidated this in the *Bhagavad Geeta*. Thus, there is no other path superior to devotion for attaining salvation, the crest of all *Purusharthas*.

The poet Poonthanam concludes his hymns thus: "For those aspiring for salvation, chanting His sacred names with intense love and devotion is all that is needed to attain realization of *Brahman* for perpetual bliss." And, as is customary to Hindu tradition, the poet prays for forgiveness of Guruvayoorappan for all the mistakes and errors seeped into the composition of Jnanappaana.

4 JNANAPPAANA
ENGLISH LYRICAL

INVOCATION PRAYER

Krishna Krishna Mukunda Janardana
Krishna Govinda Narayana Hare
Achuthananda Govinda Madhava
Sachidananda, Narayana Hare

SECTION I

O Benevolent teacher, shower Thy grace
To fructify this cherished human birth.
May the hallowed name of the Almighty
Reside always in my tongue and never depart. **4**

SECTION II

We did not know till yesterday what was in store for today,
Neither do we know what is sprouting tomorrow.
We do not either know the fate of this body
Or know when it will reach its final end!
People who live amidst us, vigilant and active,
You make them disappear in a moment of time.
Within a matter of days in utter silence
You alone elevate one to a princely chariot.
You surely are the one who dethrones the mighty king
And transforms a mendicant, miserable in a moment. **14**

SECTION III

On seeing this, some understand the real Truth
But alas! Some others fail to grasp anything of it.

From the experience gained in the past,
Others construe this as farce, untrue.
Unique indeed are these special minds
Born alike as members of the same home.
In order to satisfy people of different natures,
Knowledge of diverse kinds have evolved and progressed.

To those who choose the line of action,
Multiple are the ways to perform them.
Innumerable are for those who trod in Jnana
The wisdom and knowledge, limitless and great.
The philosophies of reasoning and the practices of yoga
Exist as countless for those to learn and practice.
The wheel of life makes us aware of our sorrows,
Relief ensues by listening and acting on simple duty.
The saints of yore who perceived the truth eternal
Declared the paramount wisdom out of compassion
Listen to their words with faith and conviction
And attain our final goal of salvation with ease. **34**

SECTION IV

The essence that ties us all together,
Is it the reward of our prior actions?
The universe now we perceive as diverse
Was in the beginning a splendor effulgent.
Existing all alone with nothing attached,
Causing no disharmony but remaining alone,
To all those who see differences and plurality
Indivisible it remains as mighty and eternal.
To those who perceive duality alone without unity,
The truth persists as mirage beyond perception.
Not alike in nature, remaining dissimilar and diverse,
The Real always is known without any difference.
He, the One, possesses no relationship to anything else.
Who indeed is the One that ordered this universe in total? **48**

SECTION V

It was God who ordered this creation and blended it
With the qualities Satwa, Rajas and Tamas throughout.
The cosmos He created from Himself alone
And ordered to promote all triple actions.
Actions of good and deeds of evil
And mixed deeds of evil and good,
By cultivating these three actions,
Our bondage to the world became strengthened.
One chain is of glittering gold and the other is of wrought iron
But it makes no difference as both chains bind us tightly.
Our deeds, good and bad, give us both joys and sufferings
But, either way, they bind us through the threefold chain.
Same is the bondage in flies, ants and all others alike.
This universal bondage indeed is prompted by prior action. **62**

SECTION VI

Uninterrupted continued the creation in the cosmos
Till the end of the mighty deluge eternal.
To act against the dutiful order and premonition
Is beyond even for Brahma, the great creator.
The guardians who protect and sustain the welfare of the universe,
Posted at eight corners, pleasantly discharge their duties without fail.
How then can anyone compare the plight of this insignificant man
Who, with frequent transformation, arise from lower forms of creatures,
Moving into the wombs of these animals
To sport and harvest the results of our deeds. **72**

SECTION VII

Those souls spend their due agony in hell,
Finishing their terrible punishments and purged,
Refined and refurbished from their sins,
Born again as members of the human race.

Evolved from the human race through their right conduct,
Attaining a heaven of lavish pleasure and intense fun.
Thus, they gain their longed-for dream of dreams,
Spending their time in the sensual pleasures of heaven.

After passing time in unlimited pleasure and indulgence,
Exhausting all the rewards they earned from good actions,
Without an iota of refinement in their minds, some return to earth
And repeat the same degraded deeds over and over again.

The effects of their impious actions surely
Make them fall again to hells of misery.
A few souls also from the heavenly abode
Return to earth and lead a pure and pious life.

Those who die after committing bad deeds,
Born again and living like social outcasts.
Demons attain birth of godly splendor
While immortals become immovable trees

The goats at death are reborn as elephants;
The elephants die again to be born as goats.
The fox on death becomes a man
And the lady on death is born as a fox.

The cruel king who torments his subjects
Becomes a wretched germ upon his death.
The fly attains the life of a cat.
All these are nothing but His divine play. **100**

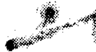
SECTION VIII

The souls thus jump up and down,
Claiming rewards by living on this earth,
Endless actions with boundless effects
Earned by living on this homely earth.
On death after committing diverse deeds,
Proceed to other worlds of plethoric diversity
And continue the realms of joy and sufferings
Earned through the actions committed before.
When the fruits of actions reach their end,
Return to world and repeat the process anew,
It is like spending all the hard earned wealth
For a moment of extravagant luxury and pretense.

Beware that this motherland, our field of work and study,
Is truly where all our actions will sprout and flourish.
It is on this earth alone that all our actions are to be ended
As it cannot be accomplished anywhere else in the universe.
To all devotees and esteemed sages of the past
And those who calmly perform their worldly deeds,
For the many aspirants blessed to fulfill their dreams and desires,
Mother earth accepts all with the sweetest love alike.

She would graciously provide her blessings.
Salutations to Thee, O God, the all pervading Siva.
The magnificent and innate nature of the Beloved
Is the One that radiates love and splendor to all.
He alone sustains this world for its daily upkeep
Who incarnates in various forms and means.
Because His frequent incarnations are restricted to this world,

The earth is deemed to be the best of the fourteen worlds.
The sages of yore ascertained this truth,
Which is honored alike by the holy Vedas. **130**

SECTION IX

In the middle of the vast saline sea
There exists Jambu, the magnificent island.
Of the other seven vast and mighty islands
This land is the great, famed for its glories.
In the core of the beautiful lotus flower of earth
Awe-inspiring stands the mighty Lord, our protector.
Nine separate continents exist on it
Of which is the most blissful Bharat.

All virtuous seers of the past and present
Call this land the ideal field for action.
The seed of action sprouts and grows only here,
Even for those who live in Brahma's world.
This place is where the seed of Karma can be fried
To ensure the end of the cycle of births and deaths.
For ending Karma of those who live in the nether worlds,
No place on earth is more suitable than Bharat.
Therefore it should be remembered at all times
That Bharat is the greatest of all places on this earth. **148**

SECTION X

Among the four eras, kaliyuga indeed is the greatest of all,
As chanting His name alone will result in salvation
supreme.
"Krishna, Krishnsa, Mukunda Janardana,
Krishna, Govinda Narayana Hare
Achuthananda Govinda Madhava
Satchidananda, Narayana Hare"
Always singing victory to the esteemed name of Rama
Will bring faster release than other paths of worship.
Seeing this tremendous advantage for the earth lings
Those belonging to the other thirteen worlds
And those inhabiting the six other islands
And those dwelling in the other eight continents
And those beings of the other three epochs,

Realizing their limitations in attaining salvation,
They look to those born in Bharat with reverence.
During this era of Kali in the venerated land of Bharat,
Lamenting the ill luck of not being born here,
At least as a blade of grass if not as a human being,
With self-pity they lament the ineptness and bad luck
That prevented them from being born in the land of our
Bharat.
They shower their endless praise and respect on us all.
People of other lands thus praise the Indians and the Kali
Yuga,
But why should we talk and hear their praises and
adorations?
170

SECTION XI

Is not this the period of great Kali and
Is not this Bharat the land in which we all live?
Let us all think and reflect on this fact
That we are born humans of this world.
Has the name of Sri Hari vanished from this world
Or are we not anymore afraid of Hell and its sorrows?
Is it that we are all born without a tongue
Or did we all out of all miseries and penuries?

Alas, alas, without proper logic and rationale
We eat away our own lives after burning in fire.
Through innumerable lives of good deeds and efforts
We were blessed with this precious birth on this earth.
Many are the lives we spend in the waters,
Many are the lives we lived in dirty marshes.
Numerous are the lives we spent in the soils,
Countless are the lives we lived as trees.
Several lives have we spent indeed in fright of death,
Many more lives passed in frequent births of toil.

Many lives were led as animals of various kinds
Before we attained these precious lives as humans.
Remember the fact we finally entered the womb of our mother,
Cherishing the rewards of innumerable efforts from our prior lives.
There we spent a protected ten months in the womb
Followed by a playful decade as an innocent child.

After this, through selfish deeds in inflated ego,
We spent all our time forgetting our true nature.
There exist no means to determine for certain
How long we will continue to live on this earth.
This body is like a transient bubble in the water,
We assume this inflated state of the bubble as true.
While struggling to gain true knowledge,
The bubble will burst, leaving no answer.
Even at this moment of despair and sorrow
We do not dare to chant or praise His names. **204**

SECTION XII

Alas, some people shamelessly boast and act
Their ephemeral positions, status and creed.
Believing their transient superiority over others to be real,
Some people walk in the world with devilish notion.
Frequent the abodes of morally downtrodden women,
They often act like monkeys of the street shows.
Employed under feudal lords as mere servants,
Some conduct their lives in hypocrisy and greed.

Some engage in rituals and worships,
Spending dawn to dusk to fill their bellies,
Some sell off their beautiful children
To buy a square meal for their hunger.
Some men do not even care to feed
Their own mothers, fathers and wives,

Some do not even see in their dreams
Their beloved wives wedded before the sacred fire.

Good people on rendering noble advice
Will be ruthlessly rebuked as enemies.
On seeing great people worthy of respect,
Some shower them with insults and curses.
They then boast and assert that the world exists and subsists
Because of their clever deeds, superior resources and advice.
By repeated self praise and elation for the caste of their birth,
Some consider even *Brahma* below the level of vanity.

To earn more money, wealth, fancy and praise,
They often perform *Vedic* rituals and sacrifices.
Some people trade gold and jewels
To earn illegal wealth in plethoric plenty.
Some trade costly elephants
While others sell special breeds of horses.
Know that others are even engaged in
The trade of costly ships for amassing money.
Dwindling their cherished values and morals for luxury,
Some destroy their coveted life acquiring greedy wealth.

By accumulating wealth and living in exuberance,
Some fail to satiate their greed or attain peace of mind.
When we have ten, we aspire for a hundred;
When we have one hundred, desire springs for a thousand.
Alas! When we save a thousand, we say
It would be wonderful to have a little more for a joyful life.
And like this the rope of desire and greed
Goes up and up with renewed longing for more.

When virtuous people beg for humane causes,
These vicious ones may not give even a penny.

At the moment of departing their inept bodies,
They cannot even carry the modest clothes they wear.
Without an iota of remorse or feeling in them,
They perpetrate their betrayal time and again.
Because of their attachment and desire for possessing wealth,
Some people disown their own existence and the coveted eternal truth.
Convinced always are the learned and virtuous
Who accept the eternal Truth, the one and only *Brahman*.
254

SECTION XIII

With no knowledge of understanding or discrimination,
Some hypocrites act as erudition supreme.
It is like the donkey carrying the saffron on his back,
Unaware of the value of the fragrant bounty he carries.
O Krishna, how can we endure these scenes
Full of shameful play of greed and treachery?
This transient life is diminishing day by day,
But our desire bounces up and up with no rest.

Onam, the joyful harvest festival has come
And the auspicious New Year has just passed,
But the festival of Thiruvathira has not yet come.
My auspicious birth star will be in Kumbha.
The anniversary of a death is falling in the month of October
It is not easy anymore to arrange a joyous feast for all.
Anxious to see the beloved son married
And eager to see a grandson born to him,
The nearby rented land that provides valuable crops

Which I wish to own and not to lose to others,
While pondering these trivial desires,
They die without fulfilling any of these wishes. 276

SECTION XIV

Why have all these matters been expounded in detail
For pondering the vagaries of our false pursuit?
To ascertain the vast dimensions of the fruits of actions
And to remind us of the innumerable lives we have
passed.
In addition to make us aware that this era is Kaliyuga
And we all are born in the great land of Bharathvarsha.
How many times were we born in this land
And still we failed to attain our salvation?

There is no means to determine the span of our life
Nor do we have any proof of our continued well being.
Through the chanting of God's name only
Can we obtain good fortune and bliss.
The ushering fear of the future tortures we face in hell
Should we surely receive the significance it deserves.
Why then waste all our precious time here?
Proceed without delay to the abode of God! 294

SECTION XV

When we were born, none accompanied us;
When we depart, we will be all alone too.
When we meet in this passing world in between,
Why do we bitterly fight and compete with each other?
Why do we fight this war for wealth and power
When the priceless salvation is not far from sight?
Why should we seek the light of a fire-fly
When the mighty midday sun shines effulgent?
When the baby Krishna plays in our hearts,
Why do we desire to see the play of any other child?

There is no dearth of friends, O Lord,
When devotees of *Vishnu* roam in plenty.
If one looks at His sportive play at large,
The love of one's own wife is nothing but a joke.
For all these deeds of fortunes and gallant plays,
This is the only abode we have in this world for sure.
The Lord of the universe is our Father the great
And the Mother is our own beloved mother earth
Thus we have a protective Father and a loving Mother.
Why then be concerned about our present or future?
Remember, the tastiest among all foods sure is the alms.
Without fear or concern we need only to eat when we are hungry. 316

SECTION XVI

With no attachment and with utmost devotion
Chant any one of the countless names of God.
Till the end of the destined life span given by Him,
We should conduct life with faith and pure devotion.
We should praise all His creations
With no shame and with folded hands,
Live in peace with joyful tears in our eyes,
And bear all indifferences bravely to the end.
When we see holy men wandering around us,
Leaving all pride, we should fall at their feet.
Let us be immersed in the ocean of devotion
And dance in a trance of inebriation.

With our minds set on ending all desires, let us return to purity
And reach the supreme state merged in bliss.
Like this we should move around in this world
And exhaust all Vasanas and burdens in total.
By ending rewards of actions, good and bad alike,
Let us witness this body as it reaches its fall and perishes.
On reaching the envisioned one and only Brahman,
The joyful soul jumps and immerse in Him forever. 336

SECTION XVII

Wandering in the world without material desires
Until we reach the esteemed vision of salvation,
Without feeling self-pity for not achieving salvation,
Let us continue to listen to His great soothing names.
Whether one is born as a member of a lower cast
Or is a king of unrivaled expert of the Vedas,
Except those who were born without a tongue
Or those who have lost their faculty of speech to call on Him,
From the innumerable names of the Almighty,
It will suffice to chant just one of them once with full devotion.
Either during happy relaxation or in deliberation
Or chanting unknowingly during waking or in dreaming,
Or at least during deliberate or unintentional teasing
Or for the sake of someone else's compulsion.

Where ever in the world we are,
If we have uttered His holy name
Even just one time in a day
Or on listening to His holy name
Upon hearing His enchanting name,
Fetch the salvation then and there
And become one with the mighty Brahman.
So stated the great Saint Badarayana himself.
So stated also the great saint Sreedhara
And Vyasa, the seer, who composed the Puranas.
The Bhagavat Geetha expounds the same Truth
Which is also honored and concurred with by the V
Therefore chant His Name with sincere devotion
And drink the ambrosial nectar by merging in Him.
For those who long for eternal release, this teaching is enough
As these verses reflect the greatness and sweetness of His name
Irrespective of the errors that may have seeped into what is stated here,
Pardon and fill my heart with your grace, O my Lord. 366

5 ജ്ഞാനപ്പാന

കൃഷ്ണ! കൃഷ്ണ! മുകുന്ദ! ജനാർദ്ദന!
കൃഷ്ണ! ഗോവിന്ദ! നാരായണ! ഹരേ!
അച്യുതാനന്ദ! ഗോവിന്ദ! മാധവ!
സച്ചിദാനന്ദ! നാരായണ! ഹരേ!

1. ഗുരുനാഥൻ തുണചെയ്ക സന്തതം
തിരുനാമങ്ങൾ നാവിന്മേലെപ്പൊഴും
പിരിയാതെയിരിക്കണം നമ്മുടെ
നരജന്മം സഫലമാക്കീടുവാൻ 4

2. ഇന്നലെയോളമെന്തെന്നറിഞ്ഞീല
ഇന്നി നാളെയുമെന്തെന്നറിഞ്ഞീലാ
ഇന്നിക്കണ്ട തടിക്കു വിനാശവു-
മിന്നനേരമെന്നേതുമറിഞ്ഞീലാ.
കണ്ടു കണ്ടങ്ങിരിക്കും ജനങ്ങളെ
കണ്ടില്ലെന്നു വരുത്തുന്നതും ഭവാൻ.
രണ്ടുനാലു ദിനം കൊണ്ടൊരുത്തനെ
തണ്ടിലേറ്റി നടത്തുന്നതും ഭവാൻ.
മാളികമുകളേറിയ മന്നന്റെ
തോളിൽ മാറാപ്പുകേറ്റുന്നതും ഭവാൻ. 14

3. കണ്ടാലൊട്ടറിയുന്നു ചിലരിതു
കണ്ടാലും തിരിയാ ചിലർക്കേതുമേ
കണ്ടതൊന്നുമേ സത്യമല്ലെന്നതു
മുമ്പേ കണ്ടങ്ങറിയുന്നിതു ചിലർ.
മനുജാതിയിൽത്തന്നെ പലവിധം
മനസ്സിന്നു വിശേഷമുണ്ടോർക്കണം.
പലർക്കുമറിയേണമെന്നിട്ടല്ലോ
പലജാതി പറയുന്നു ശാസ്ത്രങ്ങൾ
കർമത്തിലധികാരി ജനങ്ങൾക്കു

കർമശാസ്ത്രങ്ങളുണ്ടു പലവിധം.
ജ്ഞാനത്തിന്നധികാരി ജനങ്ങൾക്കു
ജ്ഞാനശാസ്ത്രങ്ങളും പലതുണ്ടല്ലോ
സാംഖ്യശാസ്ത്രങ്ങൾ യോഗശാസ്ത്രങ്ങളും
സംഖ്യയില്ലതു നിൽക്കട്ടെ സർവവും.
ചുഴന്നീടുന്ന സാംസാരചക്രത്തി-
ലുഴന്നീടും നമുക്കറിഞ്ഞീടുവാൻ
അറിവുള്ള മഹത്തുക്കളുണ്ടൊരു
പരമാർഥമരുൾചെയ്തിരിക്കുന്നു.
എളുതായിട്ടു മുക്തി ലഭിപ്പാനായ്
ചെവിതന്നിതു കേൾപ്പിനെല്ലാവരും. 34

4. നമ്മെയൊക്കെയും ബന്ധിച്ച സാധനം
കർമമെന്നറിയേണ്ടതു മുമ്പിനാൽ
മുന്നമിക്കണ്ട വിശ്വമശേഷവും
ഒന്നായുള്ളൊരു ജ്യോതിസ്വരൂപമായ്
ഒന്നും ചെന്നങ്ങു തന്നോടു പറ്റാതെ
ഒന്നിലും ചെന്നു താനും വലയാതെ
ഒന്നെന്നുള്ളിലുറയ്ക്കും ജനങ്ങൾക്ക്
ഒന്നുകൊണ്ടറിവാകുന്ന വസ്തുവായ്
ഒന്നിലുമുറയ്ക്കാത്ത ജനങ്ങൾക്കു
ഒന്നുകൊണ്ടും തിരിയാത്ത വസ്തുവായ്
ഒന്നുപോലെയൊന്നില്ലാതെ കണ്ടതിൽ
ഒന്നായുള്ളൊരു ജീവസ്വരൂപമായ്
ഒന്നിലുമൊരു ബന്ധമില്ലാതെയായ്
നിന്നവൻ തന്നെ വിശ്വം ചമച്ചുപോൽ. 48

5. മൂന്നുമൊന്നിലടങ്ങുന്നു പിന്നെയും
ഒന്നുമില്ലപോൽ വിശ്വവുമന്നേരം
മൂന്നു കൊണ്ടു ചമച്ചൊരു വിശ്വത്തിൽ
മൂന്നായിട്ടുള്ളു കർമങ്ങളൊക്കെയും
പുണ്യകർമങ്ങൾ പാപകർമങ്ങളും
പുണ്യപാപങ്ങൾ മിശ്രമാം കർമവും

മൂന്നു ജാതി നിരൂപിച്ചു കാണുമ്പോൾ
മൂന്നുകൊണ്ടും തളയ്ക്കുന്നു ജീവനെ
പൊന്നിൻചങ്ങലയൊന്നിപ്പറഞ്ഞതിൽ
ഒന്നിരുമ്പിനാൽ, ഭേദമത്രേയുള്ളൂ.
രണ്ടിനാലുമെടുത്തു പണി ചെയ്ത
ചങ്ങലയല്ലോ മിശ്രമാം കർമവും
ബ്രഹ്മാവാദിയായീച്ചയെറുമ്പോളം
കർമബദ്ധന്മാരെന്നതറിഞ്ഞാലും.

6. ഭുവനങ്ങളെ സൃഷ്ടിക്കയെന്നതു
ഭുവനാന്ത്യപ്രളയം കഴിവോളം
കർമപാശത്തെ ലംഘിക്കയെന്നതു
ബ്രഹ്മാവിന്നുമെളുതല്ല നിർണയം.
ദിക്പാലന്മാരുമവ്വണ്ണമോരോരോ
ദിക്കു തോറും തളച്ചുകിടക്കുന്നു
അൽപ്പകർമികളാകിയ നാമെല്ലാ-
മൽപ്പകാലം കൊണ്ടോരോരോ ജന്തുക്കൾ
ഗർഭപാത്രത്തിൽ പുക്കും പുറപ്പെട്ടും
കർമം കൊണ്ടു കളിക്കുന്നതിങ്ങനെ.

7. നരകത്തിൽ കിടക്കുന്ന ജീവൻ പോയ്
ദുരിതങ്ങളൊടുങ്ങി മനസ്സിന്റെ
പരിപാകവും വന്നു ക്രമത്താലെ
നരജാതിയിൽ വന്നു പിറന്നിട്ടു
സുകൃതം ചെയ്തു മേൽപ്പോട്ടു പോയവർ
സുഖിച്ചീടുന്നു സത്യലോകത്തോളം
സത്കർമം കൊണ്ടു മേൽപ്പോട്ടു പോയവർ
സ്വർഗത്തിങ്കലിരുന്നു രമിച്ചുടൻ
സുഖിച്ചങ്ങനെ പോയിടും കാലവും
സുകൃതങ്ങളുമൊക്കെയൊടുങ്ങിടും
പരിപാകമൊരെള്ളോളമില്ലവർ
പതിച്ചീടുന്നു നമ്മുടെ ഭൂമിയിൽ.
ദുരിതം ചെയ്തുചെയ്തവർ പിന്നെപ്പോയ്

നരകങ്ങളിൽ വെവ്വേറെ വീഴുന്നു
സുരലോകത്തിൽ നിന്നൊരു ജീവൻ പോയ്
നരലോകേ മഹീസുരനാകുന്നു.
ചണ്ഡകർമങ്ങൾ ചെയ്തവൻ ചാകുമ്പോൾ
ചണ്ഡാലകുലത്തിങ്കൽ പിറക്കുന്നു
അസുരന്മാർ സുരന്മാരായീടുന്നു
അമരന്മാർ മരങ്ങളായീടുന്നു
അജം ചത്തു ഗജമായ് പിറക്കുന്നു
ദ്വിജൻ ചത്തു ദ്വിജമായ് പിറക്കുന്നു
നരിചത്തു നരനായ് പിറക്കുന്നു
നാരി ചത്തുടനോരിയായ് പോകുന്നു
കൃപ കൂടാതെ പീഡിപ്പിച്ചീടുന്ന
നൃപൻ ചത്തു കൃമിയായ് പിറക്കുന്നു.
ഈച്ച ചത്തൊരു പൂച്ചയായീടുന്നു
ഈശ്വരന്റെ വിലാസങ്ങളിങ്ങനെ.

8. കീഴ്മേലിങ്ങനെ മണ്ടുന്ന ജീവന്മാർ
ഭൂമിയിന്നത്രെ നേടുന്നു കർമങ്ങൾ
സീമയില്ലാതോളം പല കർമങ്ങൾ
ഭൂമിയിന്നത്രെ നേടുന്നു ജീവന്മാർ
അങ്ങനെ ചെയ്തു നേടി മരിച്ചുടൻ
അന്യലോകങ്ങളോരോന്നിലോരോന്നിൽ
ചെന്നിരുന്നു ഭുജിക്കുന്നു ജീവന്മാർ
തങ്ങൾ ചെയ്തൊരു കർമങ്ങൾ തൻ ഫലം
ഒടുങ്ങീടുമതൊട്ടുനാൾ ചെല്ലുമ്പോൾ
ഉടനെ വന്നു നേടുന്നു പിന്നെയും
തന്റെ തന്റെ ഗൃഹത്തിങ്കൽ നിന്നുടൻ
കൊണ്ടുപോന്ന ധനം കൊണ്ടു നാമെല്ലാം
മറ്റെങ്ങാനുമൊരേടത്തിരുന്നിട്ടു
വിറ്റൂണെന്നു പറയും കണക്കിനെ.
'കർമങ്ങൾക്കു വിളനിലമാകിയ
ജന്മദേശമിബ്ഭൂമിയറിഞ്ഞാലും

കർമനാശം വരുത്തേണമെങ്കിലും
ചെമ്മേ മറ്റെങ്ങും സാധിയാ നിർണയം
ഭക്തന്മാർക്കും മുമുക്ഷുജനങ്ങൾക്കും
സക്തരായ വിഷയീജനങ്ങൾക്കും
ഇച്ഛിച്ചീടുന്നതൊക്കെക്കൊടുത്തിടും
വിശ്വമാതാവു ഭൂമിയറിഞ്ഞാലും.
വിശ്വനാഥന്റെ മൂലപ്രകൃതിതാൻ
പ്രത്യക്ഷേണ വിളങ്ങുന്നു ഭൂമിയായ്
അവനീതല പാലനത്തിന്നല്ലോ
അവതാരങ്ങളും പലതോർക്കുമ്പോൾ
അതുകൊണ്ടു വിശേഷിച്ചു ഭൂലോകം
പതിന്നാലിലുമുത്തമമെന്നല്ലോ
വേദവാദികളായ മുനികളും
വേദവും ബഹുമാനിച്ചു ചൊല്ലുന്നു. 130

9. ലവണാംബുധിമദ്ധ്യേ വിളങ്ങുന്ന
ജംബുദ്വീപൊരു യോജനലക്ഷവും
സപ്തദ്വീപുകളുള്ളതിലെത്രയും
ഉത്തമമിസ്ഥലമെന്നു വാഴ്ത്തുന്നു
ഭൂപത്മത്തിനു കർണികയായിട്ടു
ഭൂധരേന്ദ്രനിതിലല്ലോ നിൽക്കുന്നു
ഇതിലൊമ്പതു ഖണ്ഡങ്ങളുണ്ടല്ലോ
അതിലുത്തമം ഭാരതഭൂതലം
സമ്മതരായ മാമുനിശ്രേഷ്ഠന്മാർ
കർമക്ഷേത്രമെന്നല്ലോ പറയുന്നു
കർമബീജമിതീന്നു മുളയ്ക്കേണ്ടു
ബ്രഹ്മലോകത്തിരിക്കുന്നവർകൾക്കും
കർമബീജം വരട്ടിക്കളഞ്ഞുടൻ
ജന്മനാശം വരുത്തേണമെങ്കിലും
ഭാരതമായ ഖണ്ഡമൊഴിഞ്ഞുള്ള
പാരിലെങ്ങുമെളുതല്ല നിർണയം
അത്ര മുഖ്യമായുള്ളൊരു ഭാരത-
മിപ്രദേശമെന്നെല്ലാരുമോർക്കണം. 148

10. യുഗം നാലിലും നല്ലൂ കലിയുഗം
സുഖമേതന്നെ മുക്തി വരുത്തുവാൻ
കൃഷ്ണ, കൃഷ്ണ, മുകുന്ദ, ജനാർദ്ദന,
കൃഷ്ണ, ഗോവിന്ദ, രാമയെന്നിങ്ങനെ
തിരുനാമസങ്കീർത്തനമെന്നി മ-
റ്റേതുമില്ല പ്രയത്നമറിഞ്ഞാലും
അതു ചിന്തിച്ചു മറ്റുള്ള ലോകങ്ങൾ
പതിമൂന്നിലുമുള്ള ജനങ്ങളും
മറ്റു ദ്വീപുകളാറിലുമുള്ളോരും
മറ്റു ഖണ്ഡങ്ങളെട്ടിലുമുള്ളോരും
മറ്റു മൂന്നു യുഗങ്ങളിലുള്ളോരും
മുക്തി തങ്ങൾക്കു സാധ്യമല്ലായ്കയാൽ
കലികാലത്തെ ഭാരതഖണ്ഡത്തെ
കലിതാദരം കൈവണങ്ങീടുന്നു.
അതിൽ വന്നൊരു പുല്ലായിട്ടെങ്കിലും
ഇതുകാലം ജനിച്ചുകൊണ്ടീടുവാൻ
യോഗ്യത വരുത്തീടുവാൻ തക്കൊരു
ഭാഗ്യം പോരാതെ പോയല്ലോ ദൈവമേ!
ഭാരതഖണ്ഡത്തിങ്കൽ പിറന്നോരു
മാനുഷർക്കും കലിക്കും നമസ്കാരം!
എന്നെല്ലാം പുകഴ്ത്തീടുന്നു മറ്റുള്ളോർ
എന്നതെന്തിനു നാം പറഞ്ഞീടുന്നു?

11. കാലമിന്നു കലിയുഗമല്ലയോ?
ഭാരതമിപ്രദേശവുമല്ലയോ?
ജന്മവും നരജന്മമിതല്ലയോ?
ചെമ്മേ നന്നായ് നിരൂപിപ്പിനെല്ലാരും
ഹരിനാമങ്ങളില്ലാതെപോകയോ?
നരകങ്ങളിൽ പേടി കുറകയോ?
നാവു കൂടാതെ ജാതന്മാരാകയോ?
നമുക്കിന്നി വിനാശമില്ലായ്കയോ?
കഷ്ടം കഷ്ടം നിരൂപണം കൂടാതെ

ചുട്ടുതിന്നുന്നു ജന്മം പഴുതെ നാം!
എത്ര ജന്മം പ്രയാസപ്പെട്ടിക്കാലം
അത്ര വന്നു പിറന്നു സുകൃതത്താൽ!
എത്ര ജന്മം ജലത്തിൽ കഴിഞ്ഞതും
എത്ര ജന്മം മലത്തിൽ കഴിഞ്ഞതും
എത്ര ജന്മങ്ങൾ മണ്ണിൽക്കഴിഞ്ഞതും
എത്ര ജന്മം മരങ്ങളായ് നിന്നതും
എത്ര ജന്മം മരിച്ചുനടന്നതും
എത്ര ജന്മം പറന്നു നടന്നതും
എത്ര ജന്മം മൃഗങ്ങൾ പശുക്കളായ്
മർത്ത്യജന്മത്തിൻ മുമ്പേ കഴിച്ചു നാം!
എത്രയും പണിപ്പെട്ടിങ്ങു മാതാവിൻ
ഗർഭപാത്രത്തിൽ വീണതറിഞ്ഞാലും
പത്തുമാസം വയറ്റിൽക്കഴിഞ്ഞുപോയ്
പത്തുപന്തീരാണ്ടുണ്ണിയായിട്ടും പോയ്
തന്നെത്താനഭിമാനിച്ചു പിന്നേടം
തന്നെത്താനറിയാതെ കഴിയുന്നു.
എത്രകാലമിരിക്കുമിനിയെന്നും
സിദ്ധമേ നമുക്കേതുമൊന്നില്ലല്ലോ
നീർപ്പോളപോലെയുള്ളൊരു ദേഹത്തിൽ
വീർപ്പുമാത്രമുണ്ടിങ്ങനെ കാണുന്നു.
ഓർത്തറിയാതെ പാടുപെടുന്നേരം
നേർത്തുപോകുമതെന്നേ പറയാവൂ.
അത്രമാത്രമിരിക്കുന്ന നേരത്തു
കീർത്തിച്ചീടുന്നതില്ല തിരുനാമം 204

12. സ്ഥാനമാനങ്ങൾ ചൊല്ലിക്കലഹിച്ചു
നാണം കെട്ടു നടക്കുന്നിതു ചിലർ;
മദമത്സരം ചിന്തിച്ചു ചിന്തിച്ചു
മതികെട്ടു നടക്കുന്നിതു ചിലർ;
ചഞ്ചലാക്ഷിമാർ വീടുകളിൽപ്പുക്കു
'കുഞ്ചിരാമൻ' കളിക്കുന്നിതു ചിലർ;

കോലകങ്ങളിൽ സേവകരായിട്ടു
കോലം കെട്ടി ഞെളിയുന്നിതു ചിലർ;
ശാന്തി ചെയ്തു പുലർത്തുവാനായിട്ടു
സന്ധ്യാവോളം നടക്കുന്നിതു ചിലർ;
കൊഞ്ചിക്കൊണ്ടു വളർത്തൊരു പൈതലേ
കഞ്ഞിക്കില്ലാഞ്ഞു വിൽക്കുന്നിതു ചിലർ;
അമ്മയ്ക്കും പുനരച്ഛനും ഭാര്യയ്ക്കും
ഉണ്ണാൻ പോലും കൊടുക്കുന്നില്ലാ ചിലർ;
അഗ്നിസാക്ഷിണിയായൊരു പത്നിയെ
സ്വപ്നത്തിൽ പോലും കാണുന്നില്ല ചിലർ
സത്തുക്കൾ കണ്ടു ശിക്ഷിച്ചു ചൊല്ലുമ്പോൾ
ശത്രുവെപ്പോലെ ക്രുദ്ധിക്കുന്നു ചിലർ;
വന്ദിതന്മാരെക്കാണുന്ന നേരത്തു
നിന്ദിച്ചത്രേ പറയുന്നിതു ചിലർ;
കാൺക നമ്മുടെ സംസാരം കൊണ്ടത്രേ
വിശ്വമീവണ്ണം നിൽപ്പുവെന്നും ചിലർ;
ബ്രാഹ്മണ്യം കൊണ്ടു കുന്തിച്ചു കുന്തിച്ചു
ബ്രഹ്മാവുമെനിക്കൊവ്വായെന്നും ചിലർ;
അർത്ഥാശയ്ക്കു വിരുതു വിളിപ്പിപ്പാൻ
അഗ്നിഹോത്രാദി ചെയ്യുന്നിതു ചിലർ;
സ്വർണങ്ങൾ നവരത്നങ്ങളെക്കൊണ്ടും
എണ്ണം കൂടാതെ വിൽക്കുന്നിതു ചിലർ;
മത്തേഭം കൊണ്ടു കച്ചവടം ചെയ്തും
ഉത്തമതുരഗങ്ങളതുകൊണ്ടും
അത്രയുമല്ല കപ്പൽ വെപ്പിച്ചിട്ടു-
മെത്രനേടുന്നിതർത്ഥം ശിവ! ശിവ!
വൃത്തിയും കെട്ടു ധൂർത്തരായെപ്പൊഴും
അർത്ഥത്തെക്കൊതിച്ചെത്ര നശിക്കുന്നു!
അർത്ഥമെത്ര വളരെയുണ്ടായാലും
തൃപ്തിയാകാ മനസ്സിന്നൊരുകാലം
പത്തു കിട്ടുകിൽ നൂറു മതിയെന്നും

ശതമാകിൽ സഹസ്രം മതിയെന്നും
ആയിരം പണം കൈയിലുണ്ടാകുമ്പോൾ
ആയുതമാകിലാശ്ചര്യമെന്നതും
ആശയായുള്ള പാശമതിങ്കേന്നു
വേർവിടാതെ കരേറുന്നു മേൽക്കുമേൽ.
സത്തുക്കൾ ചെന്നിരന്നാലായർഥത്തിൽ
സ്വൽപമാത്രം കൊടാ ചില ദുഷ്ടന്മാർ.
ചത്തുപോംനേരം വസ്ത്രമതുപോലു-
മെത്തിടാ കൊണ്ടുപോകാനൊരുത്തർക്കും.
പശ്ചാത്താപമൊരെള്ളോളമില്ലാതെ
വിശ്വാസപാതകത്തെക്കരുതുന്നു.
വിത്തത്തിലാശ പറ്റുക ഹേതുവായ്
സത്യത്തെ ത്യജിക്കുന്നു ചിലരഹോ!
സത്യമെന്നതു ബ്രഹ്മമതുതന്നെ
സത്യമെന്നു കരുതുന്നു സത്തുക്കൾ. 256

13. വിദ്യ കൊണ്ടറിയേണ്ടതറിയാതെ
വിദ്വാനെന്നു നടിക്കുന്നിതു ചിലർ;
കുങ്കുമത്തിന്റെ ഗന്ധമറിയാതെ
കുങ്കുമം ചുമക്കും പോലെ ഗർദഭം.
കൃഷ്ണ! കൃഷ്ണ! നിരൂപിച്ചു കാണുമ്പോൾ
തൃഷ്ണ കൊണ്ടേ ഭ്രമിക്കുന്നിതൊക്കെയും.
എണ്ണിയെണ്ണിക്കുറയുന്നിതായുസ്സും
മണ്ടിമണ്ടിക്കരേറുന്നു മോഹവും;
വന്നുവോണം കഴിഞ്ഞു വിഷുവെന്നും,
വന്നില്ലല്ലോ തിരുവാതിരയെന്നും,
കുംഭമാസത്തിലാകുന്നു നമ്മുടെ
ജന്മനക്ഷത്രമശ്വതിനാളെന്നും,
ശ്രാദ്ധമുണ്ടഹോ വൃശ്ചികമാസത്തിൽ
സദ്യയൊന്നുമെളുതല്ലിനിയെന്നും,
ഉണ്ണിയുണ്ടായി വേൾപ്പിച്ചതിലൊരു
ഉണ്ണിയുണ്ടായിക്കണ്ടാവൂ ഞാനെന്നും,

കോണിക്കൽത്തന്നെ വന്ന നിലമിനി
കാണമന്യനെടുപ്പിക്കരുതെന്നും,
ഇത്ഥമോരോന്നു ചിന്തിച്ചിരിക്കവേ
ചത്തുപോവുന്നു പാവം ശിവ! ശിവ! 276

14. എന്തിനിത്ര പറഞ്ഞു വിശേഷിച്ചും
ചിന്തിച്ചീടുവിനാവോളമെല്ലാരും
കർമത്തിന്റെ വലിപ്പവുമോരോരോ
ജന്മങ്ങൾ പലജാതി കഴിഞ്ഞതും
കാലമിന്നു കലിയുഗമായതും
ഭാരതഖണ്ഡത്തിന്റെ വലിപ്പവും
അതിൽ വന്നു പിറന്നതുമിത്രനാൾ
പഴുതേ തന്നെ പോയപ്രകാരവും
ആയുസ്സിന്റെ പ്രമാണമില്ലാത്തതും
ആരോഗ്യത്തോടിരിക്കുന്നവസ്ഥയും
ഇന്നു നാമസങ്കീർത്തനം കൊണ്ടുടൻ
വന്നുകൂടും പുരുഷാർത്ഥമെന്നതും
ഇന്നു തെറ്റിയാലിത്രയെളുപ്പമായ്
എന്നു മേലിലീവണ്ണം വരുമെന്നും
ഇനിയുള്ള നരകഭയങ്ങളും
ഇന്നു വേണ്ടും നിരൂപണമൊക്കെയും
പോയ് വഴിപോയി കാലം കളയാതെ
വൈകുണ്ഠത്തിനു പൊയ്ക്കൊൾവിനെല്ലാരും. 294

15. കൂടിയല്ലാ പിറക്കുന്ന നേരത്തും
കൂടിയല്ലാ മരിക്കുന്ന നേരത്തും
മദ്ധ്യേയിങ്ങനെ കാണുന്ന നേരത്തു
മത്സരിക്കുന്നതെന്തിനു നാം വൃഥാ?
അർത്ഥമോ പുരുഷാർത്ഥമിരിക്കവേ
അർത്ഥത്തിനു കൊതിക്കുന്നതെന്തു നാം?
മദ്ധ്യാഹ്നാർക്കപ്രകാശമിരിക്കവേ
ഖദ്യോതത്തെയോ മാനിച്ചുകൊള്ളേണ്ടൂ?

ഉണ്ണികൃഷ്ണൻ മനസ്സിൽക്കളിക്കുമ്പോൾ
ഉണ്ണികൾ മറ്റു വേണമോ മക്കളായ്!
മിത്രങ്ങൾ നമുക്കെത്ര ശിവ! ശിവ!
വിഷ്ണുഭക്തന്മാരില്ലേ ഭുവനത്തിൽ?
മായ കാട്ടും വിലാസങ്ങൾ കാണുമ്പോൾ
ജായ കാട്ടും വിലാസങ്ങൾ ഗോഷ്ടികൾ.
ഭുവനത്തിലെ ഭൂതികളൊക്കെയും
ഭവനം നമുക്കായതിതുതന്നെ.
വിശ്വനാഥൻ പിതാവു നമുക്കെല്ലാം
വിശ്വധാത്രി ചരാചരമാതാവും.
അച്ഛനും പുനരമ്മയുമുണ്ടല്ലോ
രക്ഷിച്ചീടുവാനുള്ള നാളൊക്കെയും.
ഭിക്ഷാന്നം നല്ലോരന്നവുമുണ്ടല്ലോ
ഭക്ഷിച്ചീടുക തന്നെ പണിയുള്ളു 315

16. 'സക്തികൂടാതെ നാമങ്ങളെപ്പൊഴും
ഭക്തിപൂണ്ടു ജപിക്കണം നമ്മുടെ
സിദ്ധികാലം കഴിവോളമീവണ്ണം
ശ്രദ്ധയോടെ വസിക്കേണമേവരും.
കാണാകുന്ന ചരാചരജാതിയെ
നാണം കൈവിട്ടു കൂപ്പി സ്തുതിക്കണം.
ഹർഷാശ്രു പരിപ്ലുതനായിട്ടു
പരുഷാദികളൊക്കെ സഹിച്ചുടൻ
സജ്ജനങ്ങളെക്കാണുന്ന നേരത്തു
ലജ്ജകൂടാതെ വീണു നമിക്കണം.
ഭക്തി തന്നിൽ മുഴുകിച്ചമഞ്ഞുടൻ
മത്തനെപ്പോലെ നൃത്തം കുതിക്കണം.
പാരിലിങ്ങനെ സഞ്ചരിച്ചീടുമ്പോൾ
പ്രാരബ്ധങ്ങളശേഷമൊഴിഞ്ഞിടും.
വിധിച്ചീടുന്ന കർമമൊടുങ്ങുമ്പോൾ
പതിച്ചീടുന്നു ദേഹമൊരേടത്ത്;
കൊതിച്ചീടുന്ന ബ്രഹ്മത്തെക്കണ്ടിട്ടു
കുതിച്ചീടുന്നു ജീവനുമപ്പൊഴേ. 336

17. സക്തിവേറിട്ടു സഞ്ചരിച്ചീടുവാൻ
പാത്രമായില്ലയെന്നതുകൊണ്ടേതും
പരിതാപം മനസ്സിൽ മുഴുക്കേണ്ട
തിരുനാമത്തിൻ മാഹാത്മ്യം കേട്ടാലും.
ജാതി പാർക്കിലൊരന്ത്യജനാകിലും
വേദവാദി മഹീസുരനാകിലും
നാവു കൂടാതെ ജാതന്മാരാകിയ
മൂകരെയങ്ങൊഴിച്ചുള്ള മാനുഷർ
എണ്ണമറ്റ തിരുനാമമുള്ളതിൽ
ഒന്നുമാത്രമൊരിക്കലൊരുദിനം
സ്വസ്ഥനായിട്ടിരിക്കുമ്പോഴെങ്കിലും
സ്വപ്നത്തിൽത്താനറിയാതെയെങ്കിലും
മറ്റൊന്നായിപ്പരിഹസിച്ചെങ്കിലും
മറ്റൊരുത്തർക്കു വേണ്ടിയെന്നാകിലും
ഏതു ദിക്കിലിരിക്കിലും തന്നുടെ
നാവുകൊണ്ടിതു ചൊല്ലിയെന്നാകിലും
അതുമല്ലൊരു നേരമൊരു ദിനം
ചെവികൊണ്ടിതു കേട്ടുവെന്നാകിലും
ജന്മസാഫല്യമപ്പൊഴേ വന്നുപോയ്
ബ്രഹ്മസായൂജ്യം കിട്ടീടുമെന്നല്ലോ
ബാദരായണൻ താനും വിശേഷിച്ചു
ശ്രീധരാചാര്യൻ താനും പറഞ്ഞിതു
ബാദരായണൻ താനുമരുൾചെയ്തു
ഗീതയിൽ പറഞ്ഞീടുന്നതിങ്ങനെ
വേദവും ബഹുമാനിച്ചുചൊല്ലുന്നു
ആമോദം പൂണ്ടു ചൊല്ലുവിൻ നാമങ്ങൾ
ആനന്ദം പൂണ്ടു ബ്രഹ്മത്തിൽ ചേരുവാൻ
മതിയുണ്ടെങ്കിലൊക്കെമതിയിതു
തിരുനാമത്തിൽ മാഹാത്മ്യമാമിതു
പിഴയാകിലും പിഴകേടെന്നാകിലും
തിരുവുള്ളമാകെന്റെ ഭഗവാനെ. 366

6 ज्ञानप्पाना

कृष्ण कृष्ण मुकुन्द जनार्दन,
कृष्ण गोविन्द नारायण हरे !
अच्युतानन्द गोविन्द माधव,
सच्चिदानन्द नारायण हरे !

1. गुरुनाथन् तुण चेय्क सन्ततम्
तिरुनामङ्ङल् नाविन्मेलेप्पोषुम्
पिरियाते इरिक्कणम् नम्मुटे
नर जन्मम् सफलमाक्कीटुवान्। 4

2. इन्नलेयोळमेन्तेन्नरिञ्ञीला,
इन्नि नालेयुमेन्तेन्नारिञ्ञीला
इन्नी कण्ट तटिक्कु विनाशवुम्
इन्न नेरमेन्नेतु मरिन्जीला
कण्टुं कण्टङ्ङरिक्कुम् जनंङ्ले
कण्टिल्लेन्नु वरुत्तुन्नतुम् भवान्
रण्टु नांलु दिनम् कोण्टोरुत्तने
तण्टिलेट्टि नटत्तुन्नतुम् भवान।
माळिक मुकळेरिय मन्नन्टे
तोलिल् माराप्पु केट्टुन्नतुम् भवान् 14

3. कण्टालोट्टरियुन्नु चिलरितु
कण्टालुम् तिरिया चिलर्केतुमे
कण्टतोन्नुमे सत्यमल्लेन्नतु
मुन्पे कण्टंङरियुन्नितु चिलर
मनु जातियिल् तन्ने पलविधम्

मनस्सिन्नु विशेषमुण्टोर्क्कणम्।
पलर्क्कुमरियेणमेन्निट्टल्लो
पल जाति परयुन्नु शास्त्रङ्ङळ।
कर्मत्तिलधिकारी जनङ्ङलक्कु
कर्म-शास्त्रंङ्ङलुण्टु पलविधम्।
ज्ञानत्तिन्नधिकारि जनंगल्कु
ज्ञानशास्त्रंगलुम् पलतुण्टल्लो
सांख्य शास्त्रङ्ङळ् योगशास्त्रङ्ङलुम्
संख्ययिल्लतु, निल्क्कट्टे सर्ववम्
चुषन्नीटुन्न संसार चक्रत्ति-
लुषन्नीटुम् नमुक्करिञ्ञीटुवान्।
अरिवुल्ल महत्तुक्कलुण्टोरु
परमार्थ मरुळ चेय्तिरिक्कुन्नु।
एलुतायिट्टु मुक्ति लभिप्पानाय्
चेवि तन्नितु केळप्पिनेल्लावरुम् 34

4. नम्मेयोक्केयुम् बन्धिच्च साधनम्
कर्ममेन्नरियेण्टतु मुन्पिनाल।
मुन्नमिक्कण्ट विश्वमशेषवुम्
ऒन्नायुल्लोरु ज्योति स्वरूपमाय्
ऒन्नम् चेन्नङ्ङु तन्नोटु पट्टाते
ऒन्निलम् चेन्नु तानुम् वलयाते
ऒन्नेन्नुल्लिलुरय्कुम् जनङ्लक्कु
ऒन्नु कोण्टरिवाकुन्न वस्तुवाय्
ऒन्निलुमुरय्कात्त जनङ्लक्कु
ऒन्नुकोण्टुम् तिरियात्त वस्तुवाय्
ऒन्नुपोलेयोन्निल्लाते कण्टतिल्
ऒन्नायुल्लोरु जीवस्वरूपमाय्

ऒन्निलुमोरु बंधमिल्लातेयाय्
निन्नवन् तन्ने विश्वम् चमच्चु पोल्। 48

5. मून्नुमोन्निलटङ्ङुन्नु पिन्नेयुम्
ओन्नुमिल्ल पाल् विश्ववुमन्नेरम्
मून्नुकोण्टु चमच्चोरु विश्वत्तिल्
मून्नायिट्टुल्लु•कर्मङ्ङलोक्केयम्
पुण्य कर्मङ्ङळ, पाप कर्मङ्ङलुम्
पुण्य-पापङ्ङळ मिश्रमाम् कर्मवुम्,
मून्नु जाति निरूपिच्चु काणुंपोळ,
मून्नु कोण्टुम् तळक्कुन्नु जीवने।
पोन्निन् चङ्ङलयोन्नि परञ्ञतिल्
ओन्निरुम्पिनाल् भेदमन्त्रेयुल्लु
रंटिनालुमेट्टुत्तु पणि चेय्त
चङ्ङलयल्लो मिश्रमां कर्मवुम्
ब्रह्मवादियायीच्चयेरुम्पोलम्
कर्म बद्धन्मारेन्नतरिञ्ञालुम्। 62

6. भुवनङ्ङळे सृष्टिक्कएन्नतु
भुवनांत्यप्रलयम् कषिवोलम्,
कर्मपाशत्ते लंघिक्कयेन्नतु
ब्रह्माविन्नुमेलुतल्ल निर्णयम्।
दिक्पालन्मारु मव्वण्ण मोरोरो
दिक्कुतोरुम् तलच्चु किटक्कुन्नु।
अल्प कर्मिकलाकिय नामेल्ला-
मल्पकालम् कोण्टोरोरो जन्तुक्कल्
गर्भपात्रत्तिल् पुक्कुम् पुरप्पेट्टुम्
कर्मम् कोण्टु कलिक्कुन्नतिङ्ङने। 72

7. नरकत्तिल् किटक्कुन्न जीवन पोय्
दुरितङ्ङल आट्टुङ्ङ मनस्सिन्टे
परिपाकवुम् वन्नु क्रमत्ताले
नरजातियिल् वन्नु पिरन्निट्टु
सुकृतम् चेय्तु मेलपोट्टु पोयवर्
सुखिच्चीटुन्नु सत्य लोकत्तालम्।
सत्कर्मं कॊण्टु मेल्पोट्टु पोयवर्
स्वर्गत्तिङ्कलिरुन्नु रमिच्चुटन्
सुखिच्चङ्ङने पोयिटुम् कालवुम्
सुकृतङ्ङलुमोक्के ओटुङ्ङिटुम्
परिपाकमोरेल्लोल मिल्लवर्
पतिच्चीटुन्नु नम्मुटे भूमियिल्
दुरितम् चेय्तु चेय्तवर पिन्नेप्पोय्
नरङ्ङलिल वेव्वेरे वीषुन्नु
सुरलोकत्तिल् निन्नोरु जीवन्पोय्
नरलोके महीसुरनाकुन्नु।
चण्ड कर्मङ्ङळ चेय्तवर् चाकुन्बोळ
चण्डालकुलत्तिंकल् पिरक्कुन्नु
असुरन्मार् सुरन्मारायीटुन्नु
अमरन्मार् मरंङ्ळ आयीटुन्नु।
अजं चत्तु गजमाय् पिरक्कुन्नु
द्विजन् चत्तु द्विजमाय् पिरक्कुन्नु
नरि चत्तु नरनाय् पिरक्कुन्नु
नारि चत्तुटनोरियाय् पोकुन्नु
कृप कूटाते पीडिप्पिच्चीटुन्न,
नृपन् चत्तु कृमियाय् पिरक्कुन्नु। क्ष
ईच्च चत्तोरु पूच्चयायीटुन्नु,
ईश्वरन्टे विलासङलिङने। 100

8. कीष्मेलिङ्ने मण्डुन्न जीवन्मार्
भूमियिन्नत्रे नेटुन्नु कर्मङ्ङळ।
सीमयिल्लातोलम् पल कर्मङ्ङळ
भूमियिन्नत्रे नेटुन्नु जीवन्मार्।
अङ्ङने चय्तु नेटि मरिच्चुट-
नन्य लोकंङ्लोरोन्निलोरोन्निल
चेन्निरुन्नु भुजिक्कुन्नु जिवन्मार
तंङळ चेय्तोरु कर्मङ्ङल तन् फलम्।
ओटुंङीटुमतोट्टुनाळ चेल्लुंपोळ्
उटने वन्नु नेटुन्नु पिन्नेयुम्।
तन्टे तन्टे गृहत्तिंकल्। निन्नुटन्
कोण्टु पोन्न धनम् कोप्टु नामेल्लाम्
मट्टेंङानु मोरेटत्तिरुन्निट्टु
विट्टूणेन्नु परयुम् कणक्किने।
कर्मङल्क्कु विलनिलमाकिय
जन्मदेशमी भूमियरिञ्ञालुम्
कर्मनाशम् वरुत्तेणमेङ्किलुम्
चेम्मे मट्टेङुम् साधिया निर्णयम्।
भक्तन्मार्क्कुम् मुमुक्षु जनङ्ङलक्कुम्
सक्तराय विषंयी जनङ्ङळक्कुम्,
इच्छिच्चीटुन्नतोक्के कोटुत्तीटुम्
विश्व मातावु भूमियरिञ्ञालुम्
विश्वनाथन्टे मूल प्रकृति तान्
प्रत्यक्षेण विलङ्ङुन्नु भूमयाय्।
अवनीतल पालनत्तिन्नल्लो
अवतारङ्ङलुम् पलतोर्क्कुम्पोळ।
अतुकोण्टु विशेषिच्चु भूलोकम्
पतिनालिलुमुत्तम मेन्नल्लो

वेद वादिकलाय मुनिकलुम्
वेदवुम् बहुमानिच्चु चोल्लुन्नु। 130

9. लवणांबुधि मध्ये विलंङुन्न
जंबु द्वीपोरु योजन लक्षवुम्
सप्त द्वीपुकलुल्लतिलेन्नयुम
उत्तममी स्थलमेन्नु वाषत्तुन्नु
भूपद्मत्तिन्नु कर्णिकयायिट्टु
भुधरेन्द्रनितिलल्लो निल्क्कुन्नु।
इतिलोम्पत् खण्डङ्ङलुण्टल्लो
अतिलुत्तमं भारतभूतलम्
सम्मतराय मामुनि श्रेष्ठन्मार्
कर्मक्षेत्रमेन्नल्लो परयुन्नु।
कर्मबीजमितीन्नु मुलक्केंन्टु
ब्रह्मलोकत्तिरिक्कुन्नवरकळक्कुम्
कर्मबीजम् वरट्टिट कलंञुटन्
जन्म नाशम् वरुत्तेण मेङ्ङिकलुम्
भारतमाय खंडमोषिञुल्ल
पारिलेंङु मलुतल्ल निर्णयम्।
अत्र मुख्य मायुल्लोरु भारत-
मिप्रदेश मेन्नेल्लारु मोक्कणम्। 148

10. युगम् नालिलुम् नल्लूकलियुगम्
सुखमे तन्ने मुक्ति वरुत्तुवान्
कृष्ण कृष्ण मुकुन्द जनार्दन,
कृष्ण गोविन्द राम एन्निंङन्ने
तिरुनाम संकीर्त्तन मेन्नी म-
ट्टेतुमिल्ला प्रयत्नमरिञ्ञालुम
अतु चित्तिच्चु मट्टुल्ल लोकंङ०

पतिमून्निलुमल्ल जनङ्ङलुम्
मट्टु द्वीपुकळारिलु मुल्लोरुम्
मट्टु खण्डङ्ङळ् एट्टिटलु मुल्लोरुम्
मट्टु मून्नु युगंङ्ङळिलुळ्ळोरुम्
मुक्ति तङ्ङल्क्कु साध्यमल्लाय्कयाल्
कलि कालत्ते भारत खंडत्ते
फलितादरम् कैवणङ्ङीटुन्नु।
अतिल् वन्नोरु पुल्लायिट्टेङ्किलुम्
इतु कालम् जनिच्चु कोण्डीटुवान्
योग्यता वरुत्तीटुवान् तक्कोरु
भाग्यम् पोराते पोयल्लो दैवमे!
भारत खंडतिंकल् पिरन्नोरु
मानुषर्क्कुम् कलिक्कुम् नमस्कारम्
एन्नेल्लाम् पुकष्त्तीटुन्नु मऱ्ऱल्लोर
एन्नतेंन्तिनु नाम परञ्ञीटुन्नु?

11. कालमिन्नु कलियुगमल्लयो,
भारतमिप्रदेशवुमल्लयो?
जन्मवुम् नरजन्ममितल्लयो?
चेम्मे नन्नाय् निरुपिप्पिनेल्लारुम्
हरिनाङ्ङलिल्लाते पोकयो
नरकङ्ङलिल् पेटि कुरकयो
नावु कूटाते जातन्माराकयो
नमुक्किन्नी विनाशमिल्लाय्कयो?
कष्टम्! कष्टम्! निरूपणं कूटाते
चुट्टुतिन्नुन्नु जन्मम् पषुते नाम्।
एत्र जन्मम् प्रयासप्पेट्टिटक्कालम्
अत्र वन्नु पिरन्नु सुकृतत्ताल्।

एत्र जन्मम् जलत्तिल् कषिञ्ञतुम्
एत्र जन्मम् मलत्तिल कषिञ्ञतुम्
एत्र जन्मङ्ङळ मण्णिल् कषिञ्ञतुम्
एत्र जन्मम् मरंङलाय निन्नतुम्
ऐत्र जन्मम् मरिच्चु नटन्नतुम्
एत्र जन्मम् परन्नु नटन्नतुम्
एत्र जन्मम् मृगङ्ङल पशुक्कलाय्
मर्त्य जन्मत्तिन् मुन्पे कषिच्चु नाम्
एत्रयुम् पणिप्पेट्टिंटङ्ङ मातावित्
गर्भपात्रत्तिल् वीणतरिंञालुम्।
पत्तु मासम् वयट्टिल कषिञ्ञु पोय्,
पत्तु पन्तिराण्डुण्णियायिट्टुम पोय्,

तन्नेत्तानु अभिमानिच्चु पिन्नेटम्
तन्नेत्तानरियाते कषियुन्नु।
एत्र कालमिरिक्कुमिनियेन्नुम्
सिद्धमे नमुक्केतुमोन्निल्लल्लो
नीरप्पोल पोलेयुल्लोरु देहत्तिल्
वीर्पु मात्रमुण्टिङ्ङने काणुन्नु।
ओर्त्तरियाते पाट्टुपेटुन्नेरम्
नेर्त्तु पोकुमतेन्ने परयावु।
अत्र मात्रमिरिक्कुन्न नेरत्तु
कीर्तिच्चीटुन्नतिल्ल तिरुनामम्। 204

12. स्थान-मानंङङल् चोल्लि कलहिच्चु
नाणं केट्टु नटक्कुन्नितु चिलर।
मद-मत्सरम् चिंतिच्चु चिंतिच्चु
मतिकेट्टु नटक्कुन्नितु चिलर।
चंचलाक्षिमार वीटुकलिल पुक्कु

कुंचिरामन् कलिक्कुन्नितु चिलर्
कोलकंङलिल सेवकरायिट्टु
कोलम् केट्टिट ञेलियुन्नितु चिलर।
शांति चेय्तु पुलरत्तुवानायिट्टु
संध्यावोलम् नटक्कुन्नितु चिलर्।
कोंचिक्कोण्टु वलर्त्तोरु पैतले
कंञ्चिक्किल्लाञ्ञु विल्क्कुन्नितु चिलर्
अम्मक्कुम् पुनरच्छनुम् भार्यक्कुम्
उण्मान् पोलुम् कोटुक्कुन्निल्ल चिलर्।
अग्नि साक्षिणि यायोरु पत्निये
स्वप्नत्तिल् पोलुम् काणुन्निल्ला चिलर।
सत्तुक्कळ कण्टु शिक्षिच्चु चोल्लुम्पोळ
शत्रुवे पोले क्रुद्धिक्कुन्नु चिलर्।
वन्दितन्मारे काणुन्न नेरत्तु
निन्दिच्चत्रे परयुन्नितु चिलर्।
काण्क नम्मुटे संसारम् कोण्टत्रे
विश्वमीवण्णम् निल्पु एन्नुम् चिलर्।
ब्राह्मण्यम् कोंटु कुंतिच्चु कुंतिच्चु
ब्रह्मावुम् एनिक्कोव्वायेन्नुम चिलर्
अर्थाशक्कु विरुत् विलिप्पिप्पान्
अग्नि-होत्रादि चेय्युन्नितु चिलर्।
स्वर्णङ्ळ नवरत्नंङ्ले कोण्टुम्
एण्णंकूटाते विल्कुन्नितु चिलर्।
मत्तेभम् कोण्टु कच्चवटम् चेयतुम्
उत्तम तुरगङ्ळ अतुकोण्टुम्
अत्रयुमल्ल कंप्पन् वेप्पिच्चिट्टुम्
एत्र नेटुन्नितर्थम् शिव, शिव!

वृत्तियुम् केट्टु धूर्तरायेप्पोषुम्
अर्थत्ते कोतिच्चेत्र नशिक्कुन्नु !
अर्थमेत्र वलरे युण्टायालुम्
तृप्तियाका मनस्सिन्नोरु कालम्।
पत्तुकिट्टुकिल् नूरु मतियेन्नुम्
शतमाकिल् सहुस्रम् मतियेन्नुम्
आयिरम् पणम् कैयिलुण्टाकुम्पोळ
अयुत माकिल आश्चर्यमेन्नतुम्
आशयायुल्ल पाशमतिंकेन्नु
वर्विटाते करेरुन्नु मेलकुमेल्।
सत्तुक्कळ चेन्निरन्नालायार्थत्तिल
स्वल्प मात्रम् कोटा चिल दुष्टन्मार।
चत्तु पोंनेरम् वस्त्रमतु पोलुम्
एत्तिटा कोण्टु पोकानोरुत्तर्क्कम्
पश्चात्ताप मोरल्लोळमिल्लाते
विश्वास पातकत्ते करुतुन्नु।
वित्तत्तिल् आश पट्टुक हेतुवा
सत्यत्ते त्यजिक्कुन्नु चिलरहो।
सत्यमेन्नतु ब्रह्ममतुतन्ने
सत्यमेन्नु करुतुन्नु सत्तुक्कळ्। 256

13. विद्यकोण्टरियेण्टतरियाते
विद्वानेन्नु नटिक्कुन्नितु चिलर्।
कुंकुमत्तिन्टे गंधमरियाते
कुंकुमम् चुमक्कुम् पोले गर्द्दभम्।
कृष्ण कृष्ण! निरूपिच्चु काणुंपोळ्
तृष्ण कोण्टे भ्रमिक्कुन्नितोक्कयुम्।
एण्णि एण्णि कुरयुन्नितायुस्सुम्,

मण्टि मण्टि करेरुन्नु मोहवुम्।
वन्नु ओणम्, कषिञ्ञु विषुवेन्नुम्
वन्निल्लल्लो तिरुवातिर एन्नुम्।
कुंभमासत्तिलाकुन्नु नम्मुटे
जन्मनक्षत्रम् अश्वति नालेन्नुम्।
श्राद्धमूण्टहो वृश्चिक मासत्तिल्
सद्ययोन्नुमेलुतल्लिनियेन्नुम्।
उण्णियुण्टायि वळण्पिच्चतिलोरु
उण्णियुण्टायि कण्टावु ञानेन्नुम्।
कोणिक्कल् तन्ने वन्न निलमिनि
काणमन्यनेटुप्पिक्करुतेन्नुम्
इथ्थमोरोन्नु चिंतिच्चिरिक्कवे
चत्तुपोकुन्नु पावम् शिव ! शिव ! 276

14. एन्तिनित्र परञ्ञु विशेषिच्चुम्
चिन्तिच्चीटुविनावोलमेल्लारुम्।
कर्मत्तिन्टे वलिप्पवुमोरोरो
जन्मंगल् पलजाति कषिंजतुम्
कालमिन्नु कलियुगमायतुम्
भारत घण्डत्तिन्टे वलिप्पवुम्।
अतिल् वन्नु पिरन्नतुम् इत्रनाळ
पषुतेतन्ने पोयप्रकारवुम्।
आयुस्सिन्टे प्रमाणम् इल्लात्ततुम्
आरोग्यत्तोटिरिक्कुन्न न्नवस्थयुम्।
इन्नु नाम संकीर्त्तनम् कोण्टुटन
वन्नुकूटुम् पुरुषार्थमेन्नतुम्।
इन्नु तेट्टियालित्र एलुप्पमाय्
एन्नु मेलिलीवण्णम् वरुमेन्नुम्

इनियुल्ल नरकभयङ्ङलुम्
इन्नुवेण्टुं निरूपणमोक्कयुम्।
पोय् वषि पोयी कालम कलयाते
वैकुण्ठत्तिन्नु पोय्कोळविनेल्लारुम 294

15. कूटियल्ला पिरक्कुन्न नेरत्तुम्
कूटियल्ला मरिक्कुन्न नेरत्तुम्।
मध्येयिङ्ङने काणुन्न नेरत्तु
मत्सरिक्कुन्नतेन्तिनु नां वृथा ?
अर्थमो, पुरुषार्थमिरिक्कवे
अर्थत्तिन्नु कोतिक्कुन्नतेन्तु नाम।
मध्याह्नार्क्क प्रकाशमिरिक्कवे
खद्योदत्तेयो मानिच्चुकाल्लेण्टु ?
उण्णिकृष्णन् मनस्सिल् कलिक्कुंम्पोळ्
उण्णिकळ मट्टु वेणमो मक्कळाय्।
मित्रङ्ङळ नमुक्केत्र शिव ! शिव !
विष्णुभक्तन्मारिल्ले भुवनत्तिल् ?
माय काट्टुम् विलासङ्ङळ काणुम्पोळ
जाय काट्टुम् विलासङ्ङळ् गोष्टिकळ।
भुवनत्तिले भूतिकलोक्केयुम्
भवनं नमुक्कायतितुतन्ने।
विश्वनाथन् पितावु नमुक्केल्लाम्
विश्वधात्रि चराचर मातावुम्।
अच्छनुम् पुनरम्मयुमुण्टल्लो
रक्षिच्चीटुवानुल्ल नालोक्कयुम्।
भिक्षान्नम् नल्लोरन्नवुमुण्टल्लो
भक्षिच्चीटुकतन्ने पणियुल्लु। 315

16. सक्ति कूटाते नामङ्ङलेप्पोषुम्



भक्तिपूण्टु जपिक्कणं नम्मुटे
सिद्धिकालं कषिवोलमीवण्णम्
श्रद्धयोटे वसिक्केण मेवरुम्।
काणाकुन्न चराचरजातिये
नाणं कैविट्टु कूप्पि स्तुतिक्कणम्.
हर्षाश्रु परिल्पुतनायिट्टु
परुषादिकलोक्के सहिच्चुटन्
सज्जनङ्ङ्ले काणुन्न नेरत्तु
लज्ज कूटाते वीणु नमिक्कणम्।
भक्तितन्निल् मुषुकिच्चमञ्ञुटन्
मत्तनेप्पोले नृत्तम् कुतिक्कणम्।
पारिलिङ्ङने सञ्चरिच्चीटुम्पोळ
प्राराब्धङ्ङळ् अशेषमोषिञ्ञिटुम्।
विधिच्चीटुन्न कर्म्मर्मोटुङ्ङुम्पोळ
पतिच्चीटुन्नु देहमोरेटत्तु।
कोतिच्चीटुन्न ब्रह्मत्तेक्कण्टिट्टु
कुतिच्चीटुन्नु जीवनुमप्पोषे। 336

17. सक्ति वेरिट्टु संचरिच्चीटुवान
पात्रमायिल्लयेन्नतु कोष्टेतुम्
परितापं मनस्सिल् मुषुक्केण्टा
तिरुन्नाममत्तिन माहात्मयं केट्टालुम्।
जाति पार्क्किलोरन्त्यजनाकिलुम्
वेदवादी महीसुरनाकिलुम्।
नावुकूटाते जातन्माराकिय
मूकरेयङ्ङोषिच्चुल्ल मानुषर
एण्णमट्ट तिरुनाममुल्लतिल्
ओन्नुमात्रमोरिक्कलोरुदिनम्।

स्वस्थनायिट्टिरिक्कुम्पषेङ्किलुम्
स्वप्नत्तिल् तानरियातेयेङ्किलुम्।
मट्टोन्नायि परिहसिच्चेंकिलुम्
मट्टोरुत्तर्क्कु वेण्टियेन्नाकिलुम्।
एतुदिक्किलिरिक्किलुम् तन्नुटे
नावुकोण्टितु चोल्लियेन्नाकिलुम्
अतुमल्लोरुनेरमोरुदिनम्
चेविकोण्टितु केट्टुवेन्नाकिलुम्।
जन्मसाफल्यम् अप्पोषे वन्नुपोय्
ब्रह्मसायूज्यं किट्टीटुमेन्नल्लो।
बादरायणन् तानुम् विशेषिच्चु
श्रीधाराचार्यर तानूम् परञ्ञितु
बादरायणन् तानूम् अरुलचेय्तु
गीतयिल् परञ्ञीटुन्नतिङ्ङने
वेदवुम् बहुमानिच्चु चोल्लुन्नु
आमोदम् पूण्डु चोल्लुविन् नामङ्ङल्
आनन्दम् पूण्डु ब्रह्मतिल् चेरुवान्
मतियुण्टेङ्किलोक्के मतियितु
तिरुनामत्तिन् महात्म्य मामितु
पिषयाकिलुम् पिषकेटेन्नाकिलुम्
तिरुवुल्लमाकेन्टे भगवाने 366

GLOSSARY

1.	Aanappanthal	A part of Chuttambala with high roof, provide shelter for elephants employed in Temple festivals.
2.	Aasana	Yogic posture; bodily posture assumed during meditation. The third step in Patanjali's Yoga system; seat.
3.	Abhimana	Egoism, identification with body, mind and intellect
4.	Acharya	Guru, spiritual teacher or preceptor.
5.	Adi Sankara	The great Saint, Vedantist who lived in the 8th centuryA.D., has written a number of authentic books on vedaanta during his very short life span of 33 years.
6.	Agnihotra	Is a vedic sacrifice to the fire where milk etc. are offered.
7.	Agrasala	A hall, house or room for devotees where food is served is usually built in the temple complex.
8.	Apara	Lower, a term for material or mundane.
9.	Artha	Material prosperity.
10.	Ashtadikpalakas	The eight Gods who rule the eight directions (corners). They are Agni, Esana, Indra, Kubera, Nirrithi, Varuna, Yama and Vayu.
11.	Ashtaraga	The eight fold fetters that corrupt the mind. They are Kama (lust, passion, desire), Krodha (anger, fury), Lobha (greed, covetousness), Moha (delusion), Mada (haughtiness), Matsarya (competition), Assuya (jealousy), and Dampha (boastfulness).

12. AUM	Symbolic holy word "OM" represents the Brahman.
13. Ajamila	A figure from the purana, who got released from Yama by the mere uttering of Narayana, the Almighty.
14. Asura	Demon; evil tendency in man.
15. Atman	The Self, the inner Reality, which is the pure consciousness manifested in every being.
16. Atri	A saint scholar son of Brahma and a member of the great saints (Sapthrishis).
17. Avatara	Incarnation of MahaVishnu in various manifestations.
18. Balipeetam	Where sacrificial offerings are done.
19. Bhagavat Gita	The well known Hindu scripture on art of living from the Bhishma Parva of the Mahabharata, written by the great sage Veda Vyasa contains 700 verses depicting the discourses of Krishna.
20. Bhakti	Devotion, ardent love of God, loving faith in God and surrender to Him.
21. Bharata	Mahabharata, the great epic written by the sage Vyasa, contains Bhagavat Gita.
22. Bharatvarsha	India
23. Brahma	The creator God of Hindu Trinity.
24. Chatur yuga	The four epochs, Krita,Treta, Dvapara and Kali Yuga.
25. Chuttambalam	Is the building constructed around the sanctum sanctorum of Kerala Temples. It is the outermost periphery of the temple through which the devotees circum-ambulate the main shrine. It is also known as Naalambalam.

26. Deva	A God or a supernatural being.
27. Dharma	Righteous way of living as enjoined by the sacred scriptures; virtue; the path of right action.
28. Dharmaraj	The Lord of justice, frequently referred to as the god of death, Yamaraj.
29. Dharna	Concentration; single mindedness; the sixth step of Patanjali's yoga.
30. Dhwaja Sthambha	Flag or banner staff at the front of the temples, particularly in Kerala.
31. Dhyana	Meditation on the divine, the seventh step in Patanjali Yoga.
32. Dvaita	The dualistic School of Philosophy.
33. Dvesha	Hatred; dislike; aversion; repulsion.(see Ashta raga)
34. Dwapara yuga	See yuga.
35. Ezhuthachan	A famous poet of Kerala considered as the father of Malayalam, the native language of Kerala state, India.
36. Gopis	Milk maids infatuated with Krishna, female partners in Krishna's sport. The relationship between Krishna and Gopis conceived in Vaishnava tradition as the true relation of unrestricted love of a higher nature.
37. Gopura/Gopuram	Monumental towers at the entrances of the temples.
38. Guru	A teacher; a preceptor of great respect.
39. Hari	One of the names of Vishnu, Mahavishnu.
40. Ishta Devata	Chosen Deity

41. Jaya and Vijaya — The two demigods, gate keepers (dwarapaalakas) of Vaikunta (the abode of Vishnu). Due to the curse of the Kumaras, they spent three lives as Hiranyakashipu and Hirnyaksha,Ravana and Kumbhakarna and Sishupala and Dantavakra before being resurrected to their original position.

42. Jijnasa — Spiritual aspiration; the intensive exercise of mind; an investigation.

43. Jiva — A living organism; an individual living entity; individual soul.

44. Jnaana — Knowledge; cognition; wisdom of the Reality or Brahman.

45. Jnana marga — Jnaana path, the way of knowledge through which spiritual enlightenment can be achieved.

46. Jnaani — One who has selfknowledge.

47. Hiranyakashipu — Lord Vishnu's gatekeeper, born as Asura king due to a curse was killed by Lord Vishnu himself and restored his previous position after 3 births.

48. Kaama — Desire; passion; lust; legitimate desires.

49. Kali yuga — See yuga.

50. Kapila — The founder of Sankhya Philosophy, the great teacher of evolution.

51. Karma — Action, the law that governs all action and its inevitable consequences on the doer.

52. Karmabhoomi — Place of work or the land of action.

53. Karma yoga — The yoga of work or action; duty well performed with out hope of any rewards.

54. Keertan	Devotional music, laudatory recital.
55. Kerala	The God's own land, retrived from the sea by the sixth incarnation of Vishnu (Parasuraama). Literally means the land of Coconuts, located at the south west corner of India.
56. Koothambalam	Is the building where art forms of mythical plays such as Krishnanaatam, Koothu, Thullal etc. are performed.
57. Krishna	The 9th Avatara (incarnation) of Mahavishnu, who expounded Bhagavat Gita to Arjuna.
58. Krishnanattam	The temple art of dance drama based on the story of Krishna introduced by the Zamorin (Samoodiri), the ruler of Kozhikode.
59. Krodha	Anger, see ashta raga.
60. Kubera	The lord of the wealthand the king of semi-divine Yakshas.
61. Kum kum	Saffron, has pleasant fragrance, red in color and is the most expensive spice in the world.
62. Leela	Play; sport the unexplainable ways of providence; attributes and past-times of God.
63. Lobha	Greed; covetousness.
64. Mada	Pride; egoism. It is considered as one of the six internal enemies of man.
65. Madappally	Temple Kitchen.
66. Malayalam	The language spoken in Kerala.
67. Manigriva & Nala Kubera	Sons of Kubera, the king of yakshas.

68. Marga	Way; path of spiritual attainment, there are three margas namely Jnaana, Karma and Bhakti.
69. Matsarya	Jealousy. It is regarded as one of the six internal enemies of man. See ashta raga.
70. Maya	Illusory power of Brahman, the unreal appearance of Nature, phenomenal veil or covering of the absolute; nescience.
71. Moha	Attachment, delusion caused by wrong thinking; false identification. It is regarded as one of the eighth internal enemies of man. (see Ashtaraga)
72. Moksha	The state of liberation; emancipation; freedom; divine absorbtion; absolute bliss.
73. Mukti	Moksha; liberation; absolute experience; deliverence or emancipation from samsara or rebirth.
74. Naalambalam	See Chuttambalam.
75. Namaskaramandapam	Is the place where the priests and Brahmins sit and recite mantras and the priests prostrate before entering the Sreekovil for pooja and other rituals.
76. Navaratri	A Hindu festival of worship of Sakthi (the female aspect of God) for 9 nights in 9 forms.
77. Nirguna Brahma	Impersonal God without attributes.
78. Nyaaya	One of the six philosophical systems of India founded by Gautama.
79. Parabrahma	The supreme; absolute; the trancendental Reality.
80. Paramatman	The supreme spirit.

81. Patala:	The lowest of the 7 subterranean planets inhibited by Nagas or serpents; the nether world.
82. Patthayappura	Granary of the temple.
83. Pooja	Worship; adoration; the ultimate purpose is the unification with the Deity.
84. Poorvameemaamsa	Prior Investigations, one of the six major systems of Hindu philosophies.
85. Prahalada	Son of Asura King Hiranyakashipu and a child devotee of Almighty Vishnu.
86. Pralaya	In the Hindu Cosmology Pralaya is a period of time of the cycle of existence of the Universe where activity does not occur.
87. Prarabdhakarma	A collection of past karmas which are ready to be experienced through present body.
88. Purusharthas	The four canonical aims of human life namely, dharma (duty), Artha (wealth), Kama (desire) and Moksha (salvation)
89. Raaga	Attachment of the senses; attraction. See Ashtaraga
90. Raaja Yoga	The Royal Yoga, a form of Yoga advocated by the Yoga School of Patanjali, which has for its object the development of psychic and spiritual faculties and the control of mind. It leads to Nirvikalpasamadhi, super-conscious state without thoughts and action.
91. Rajas	Activity; energy; lively; one of the three gunas that give rise to wrath, greed, egoism, worldly activity and boastfulness.

92. Rama	Incarnation of Mahavishnu, who killed the demonical king of Lanka.
93. Ravana	The demonical King of Lanka, who abducted Sita, the consort of Sri Rama. See Jaya and Vijay.
94. Rishi	Sage; Seer of Truth.
95. Rudrathirtham	The lotus lake of Narayaneeyam is believed to be the Aarattukulam of Guruvayur Temple.
96. Sadhana	Spiritual Practice; discipline.
97. Saguna Brahma	Brahman with qualities or attributes as against Nirguna without attributes.
98. Sakti	Power, energy, force, the absolute power or Cosmic energy.
99. Samadhi	The state of superconsiousness where absoluteness is experienced, a super normal state produced by meditation; the 8th step of Patanjali's yoga system.
100. Samoothiri	Titke used by Eradi Nair rulers of the erstwhile State of Kozhicode located in the northern part of the present day Kerala, India.
101. Samsaara	The world of phenomenal existence, life through repeated births and deaths, chain of rebirth.
102. Sankara	See Adi Sankara.
103. Sankhya	One of the six philosophies of India founded by Maharshi Kapila, is a system based on evolution.
104. Sanyasa	The monastic life; the last of the four stages of life.
105. Saraswathy Ara	The place where Sarawathy pooja is conducted in the temple during Navaraatri.

106. Sastha	A Hindu deity worshiped in south India particularly in Kerala as Ayyappa. Sastha or Ayyappa is developed to dissipate the rivalry between the shaivites and vaishnavites.
107. Sastra	Sriptural injunctions;sacred writings.
108. satvic	Pure; real.
109. Satya	Truth; Brahman or Absolute.
110. Satyalokam	The land of Truth.
111. Satya Yuga	See Yuga.
112. Shad-darsana	The six schools of philosophies.
113. Sradha	Faith in God and scriptures, faith with conviction.
114. Sreekovil	The sanctum sanctorum is the building in which the idol or the deity of a Hindu temple is installed.
115. Taamasic	Darkness; one of the three gunas, the guna of sloth, ignorance, stupidity and carelessness
116. Thiruvathirakali	A form of dance art of Kerala, particularly performed by woman during Onam festival.
117. Treta yuga	See yuga.
118. Upadaiva	Minor deities of the Hindu pantheon.
119. Uttarameemaamsa	One of the six philosophies of India. The term applied to the vedaanta philosophy, meaning "subsequent investigations". The investigations applying to the Vedas.
120. Vaasana:	Subtle desire; the mind is differently equiped with instinctive craving in different beings in accordance with the types of their embodiment.

121. Vaiseshika	One of the six philosophies of India founded by Kanada, describing the earliest "Atomic theory"
122. Vaishnavism	The denomination or a sect of Hindu who worship Krishna.
123. Varaha	Incarnation of Vishnu in the form of a pig.
124. Vedas	Sriptures in four books, Rik, Yajur, Saama and Atharva Vedas.
125. Vedanta	The end of the Vedas; the Upanishads.
126. Vibhishana	Younger brother of demon king Ravana, who supported Rama in his war against Raavana.
127. Vidura	Was the half brother of Dhritarastra and the son of saint Vedavyasa was a great devotee of Vishnu.Took birth as a human due to a curse from a saint while conducting the duties as Yamaraj.
128. Vilakkumadam	Is an intricate array of metal lamps, attached to the outside wall of Chuttambalam. On auspicious days these lamps are lighted and this will illuminate the whole temple.
129. Vishnu	Protector; second of the Trinity.
130. Vishnubhakti	Devotion to the Almighty Mahavishnu.
131. Vivekachudamani	A famous work of Adi Sankara expounds Advaita Vedantha.
132. Vivekananda	The disciple of Sri Ramakrishna, who introduced Vedaanta with all its greatness to the west.
133. Yajna	Sacrifice; offering dear objects to God.
134. Yama	God of Death.

135. Yoga	Union with God. A term meaning " yoking, joining etc."; also meaning mental control and advancement coined by the great sage Patanjali.
136. Yuga	The four ages of Indian mythological tradition namely Sathya (krita), Tretha, Dwapara and Kaliyuga with 4800,3600,2400 and 1200 Deva years each respectively. Dharma or righteousness is highest in Kritayuga, diminishing gradually and reaching the bottom in Kaliyuga.
137. Zamorin	See, Samoothiri.

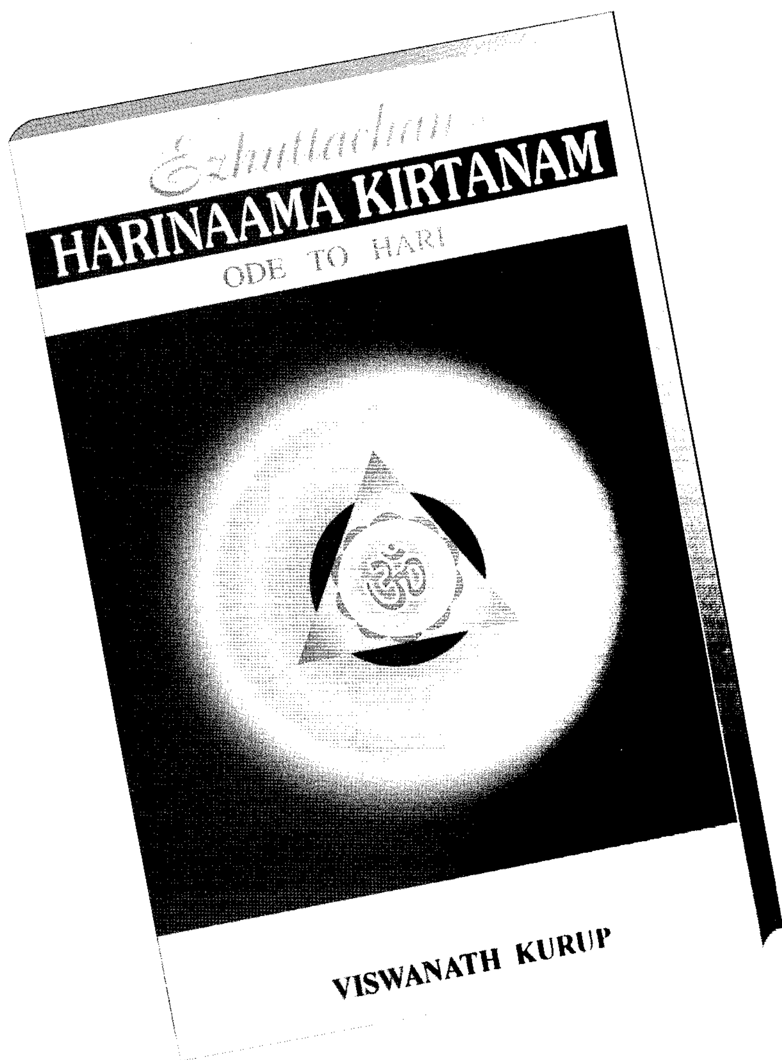
MALAYALAM ALPHABETS AND PRONOUNCIATION

അ	A	u	in	but	
ആ	Aa	a	in	master	
ഇ	I	I	in	if	
ഈ	Ii	ee	in	wheel	
ഉ	U	u	in	full	
ഊ	Uu	oo	in	boost	
ഋ	Rri			between r and n	
ൠ	Rro				
എ	E	e	in	evade	
ഏ	Ee	ee	a	in	rate
ഐ	Ai	y	in	my	
ഒ	O	o	in	only	
ഓ	Oo	o	in	over	
ഔ	Au	ow	in	now	
ക	K	k	in	kite	
ഖ	Kh	ckh	in	blockhead	
ഗ	G	g	in	give	

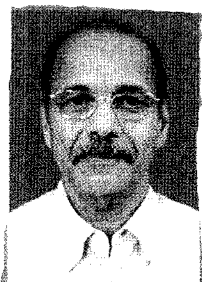
ഘ	Gh	gh	in	dig-hard
ങ	N	n	in	sing
ച	C	ch	in	chair
ഛ	Ch	ch	in	catch
ജ	J	ji	in	joy
ഝ	Jh	dgeh	in	hedgehog
ഞ	Nja	(some what)		
ട	T	ta		
ഠ	Th	th	in	ant-hill
ഡ	D	d	in	dove
ഢ	Dh	dh	in	redhot
ണ	Na	n	in	under
ത	Ta	t	in	tub
ഥ	Th	th	in	thumb
ദ	D	th	in	then
ധ	Dh	theh	in	breath here
ന	N	na		
പ	P	pa		
ഫ	Ph	ph	in	up-hill

ബ	Ba	b	in	bird
ഭ	Bh	bh	in	abhor
മ	M	m	in	mother
യ	Y	ya		
ര	R	ra		
ല	L	la		
വ	V	v	in	avert
ശ	S	s		
ഷ	S	sh	in	show
സ	S	sa		
ഹ	H	ha		
ള	L	le	in	clever
ഴ	Zh	zh		Pronounced with tongue turning upside.
റ	Ra	r	in	pretty

INDEX



Ezhuthachan's Harinamakirtanam has been translated into English [illegible]
Kurup as "Odes to Hari". Published by Sri Ramakrishnashram, Kayamkulam [illegible]
Hindu commented: This is an excelant Commentary on the devotional hymn [illegible]
a treaties on advaita analysis and commentary of each verse. [illegible]
Viswanath Kurup has provided the translation.... is simple and lucid [illegible]
translation to English of all 65 verses is a complete success [illegible]
profound English translation of Ezhuthachan's Harinamakirtanam [illegible]
reading and cherishing by one and all. Selected comments



JNANAPPAANA

VISWANATH KURUP

When we were born, none accompanied us;
When we depart, we will be all alone too.
When we meet in this passing world in between
Why do we bitterly fight and compete with each other?
Why do we fight this war for wealth and power,
When the priceless salvation is not far from sight?
Why should we seek the light of a fire-fly,
When the mighty midday sun shines effulgent?
When the baby Krishna plays in our hearts,
Why do we desire to see the play of any other child?

This great little book of song contains all branches of philosophy and religious doctrines so far revealed. Chanting the song itself leads to peaceful mind and spiritual satistaction. The fog of delusion metls away in the sky of the heart when the cloud of ego is shattered on chanting this melodious divine song. - **Dr. P. Raman**

